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A TREATISE

ON

SYRIAC GRAMMAR

BY

MÂRD ELIÂ OF SÔBHÂ

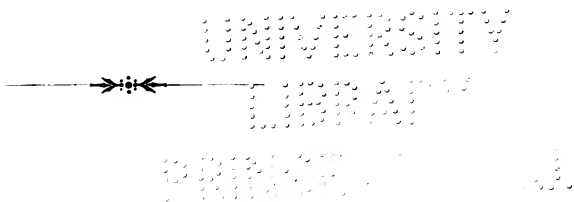
Elias bar Shînāya, metropolitan of Nisibis

EDITED AND TRANSLATED

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BY

RICHARD J. H. GOTTHEIL.



BERLIN

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VERLAG
VON
J. B. NEUBAUER

TO MY DEAR PARENTS,

IN FILIAL AFFECTION

THE EDITOR

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JUN 15 1901

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PREFACE.

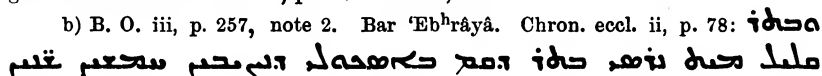
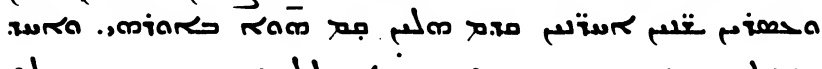
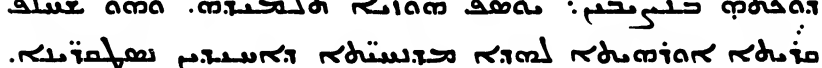

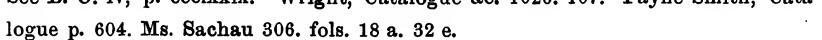
Some time ago Professor Sachau drew my attention to certain parts of the K^thâb^hâ d^hsemhê of Bar 'Eb^hrâyâ. After a careful study of that work, and after having gained a better insight into the manner, in which the author had composed his many other writings, I found it necessary, to search for all possible sources, from which the celebrated Map^hr'yân might have drawn his knowledge. I felt certain, that, had any important grammatical treatises been brought to light before his time, he surely, to judge from his other works, would have made good use of them.

For a native Syrian Grammarian, there are three sources, from which he may gather his information: from the works of his own native grammarians; from those of his Arabic teachers; and, indirectly from the τέχνη of the Greeks.^{a)} It was especially the first of these sources, which interested me in regard to Bar 'Eb^hrâyâ. To the end of being better informed on that point, I read and copied as many of the native Syrian Grammarians, as were to be found in the collections here. That of Professor Sachau—now the property of the Royal Library in Berlin—together with two Mss. from the Petermann collection, gave me all the material I needed. Very soon my attention was particularly drawn to two of the smaller grammatical compendia; very different from each other in the subject matter, but as similar in the brevity, and clearness,

a) ZDMG. xxvi, p. 822. In what way these three can be combined(?), one can best see in the tûrâs mam(1)lâ of Eliâ of Tîrhân, ed. Baethgen, Leipzig 1880.

of their diction: the one—which I here publish—the *tûrâs mam(1)lâ* of Eliâ of Šôb^hâ^{a)} (Nisibis), the other the *nišâ d^hgrammatikûthâ* (τέχνη γραμματική) of Jausep^h Hûzâyâ.^{b)} As Jausep^h Huzâyâ flourished about the year 580—a hundred years before Ja'kôb^h of Edessa, and nearly 300 before Honain bar Ishâk, I eagerly went to work, at what, I believed, would bring us one point further in understanding the relationship, in which the first Syrian Grammarians stood to their Greek teachers.^{c)} My hopes were realized; but in a manner different to what I had expected. The *nišâ d^hgrammatikûthâ* turned out to be *the* τέχνη γραμματική—the celebrated compendium of Dionysius Thrax.^{d)} As I afterwards learned, Prof. Merx, who had discovered the same translation in two Mss. in the British Museum,^{e)} had promised an edition of the same.^{f)} I yielded to his prior rights. In the notes, however, I have cited several passages; partly, because we there reach the

a) † after 1049. See Rosen and Forshall: Cat. cod. man. orient. qui in Museo Britannico asservantur. 1838, p. 89. Steinschneider: Polemische und apologetische Literatur etc. 1877, p. 51. B. O. iii, 266.

b) B. O. iii, p. 257, note 2. Bar 'Eb^hrâyâ. Chron. eccl. ii, p. 78: 




 See B. O. iv, p. ccclxxix. Wright, Catalogue &c. 1026. 107. Payne Smith, Catalogue p. 604. Ms. Sachau 306. fols. 18 a. 32 e.

c) ZDMG. xxxii, p. 502. Steinthal, p. 25.

d) I have used the excellent edition of Uhlig, Leipzig 1883. The Syriac translation has there already been used in the text-criticism. See Uhlig: "Zur Wiederherstellung des ältesten occidentalischen Compendiums der Grammatik" Festschrift zur Begrüss. d. xxxvi. Philologenversammlung in Karlsruhe, p. 61 ff.

e) Mss. add. 14658, 14620.

f) See "Appendix artis Dionysii Thracis ab. G. Uhlig recensitae" in Programm des Gymnasium zu Heidelberg, 1880—81, p. 1 note.

last authority and starting-point for rules which the later grammarians propound, and partly to give some idea of this interesting translation.

The reasons which induce me now to edit the other of the two works are: *a)* Eliâ wrote his grammar about the same time as his namesake, Eliâ of Tîrhân; if the supposition in note 102 be right, still earlier. Whether this is so or not, Eliâ of Şob^{hâ} stands, as regards form and subject matter, much nearer Ja'kôb^h, than does Eliâ of Tîrhân. *b)* His style is clear and concise; the rules are given in a dry—at times monotonous—manner, but, also, without ever attempting to force the Syriac into grammatical forms to which it is quite strange. In both of these, he is the direct opposite of Eliâ of Tîrhân; who, however, for his part, as regards independence of judgement, stands far above Eliâ of Nisibis. *c)* As representative of the school of Şôb^{hâ}, and as starting-point for a number of later grammarians, he claims our full interest. To this last point I have paid particular attention in the notes, even at the risk of their becoming unnaturally long.

What position does Eliâ occupy in the history of the native Syrian Grammarians? Looking backwards, we have to enquire, in what relation does he stand to his predecessors? Here the answer can be very short. Of all who wrote on grammatical subjects before his time—Jausep^h Huzâyâ, Aḥud^h me, Juḥanân Estânyâ, Ja'kôb^h Urhâyâ, Ḥonain &c. we know next to nothing. Eliâ himself mentions two authorities: Ja'kôb^h of Edessa (from the tûrâs mam(1)lâ p. 5, 8, from his letter on Syriac Orthography—although not mentioned by name—p. 12, 4) and Ḥonain (K^{et}âb^{hâ} d^{he}nukzê Chap. V.). I have reason to think that these are not the only passages belonging here; pp. 6, 4 and 28, 14 have undoubted reference, the one to the grammar, the other to the Letter of Ja'kôb^h.^{a)}

^{a)} Severus of Mâr(i) Mattai and Jausep^h bar Malkôn cite these passage too; but, as I believe only at second hand, through Elia. See notes 6. 23. 30. 81.

the helping hand, he has been ever ready to lend me, during my stay here in Berlin. Nor can I omit to thank Prof. Dr. Schrader and Dr. Steinschneider, for the readiness with which they have sought to further my studies. To the Royal Library in Berlin my thanks are due for the extreme liberality which its officers have shown in allowing the unlimited use of their manuscript treasures.

Berlin, March 7, 1886.

R. J. H. G.

the first of these is the fact that the
 population of the country is increasing
 rapidly, and the second is the fact that
 the population is becoming more
 educated, and the third is the fact
 that the population is becoming more
 mobile, and the fourth is the fact
 that the population is becoming more
 organized, and the fifth is the fact
 that the population is becoming more
 conscious of its rights and duties.

THE

THE MANUSCRIPTS.

Ms. Sachau 306, on cotton paper, folio, consisting of 127 leaves. There are, in addition, 5 detached leaves, which I believe to have originally belonged to the volume. The kurrâs were formerly 14 in number. The numeration of the kurrâs is with red and black ink, at the beginning and end of each kurrâsah. The divisions, even the smallest, are written in red ink. Many leaves are much stained through wet—especially the lower part. This manuscript is written in a good modern Nestorian hand—mostly carefully punctuated—by a Deacon Suhru^{a)} (fol. 111 a) son of the deacon Juhanân from (the convent?) of Be(i)t^h Gûd^hu^{b)}, under the jurisdiction of Gâzart^ha Zab^hdaita (Be(i)t^h Zab^hdê^{c)}) in the neighbourhood of Mosoul (fol. 124 a); and was finished towards the end of Elul on a Thursday morning, in the year ١٧٣٥ A. Gr. = 1735 A. D.

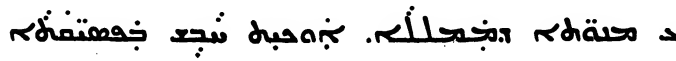
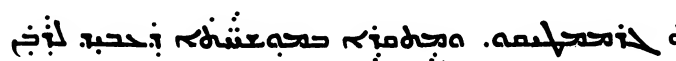
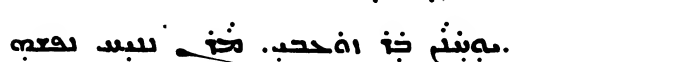
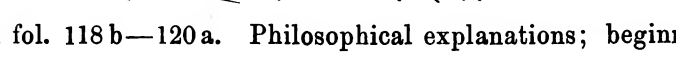

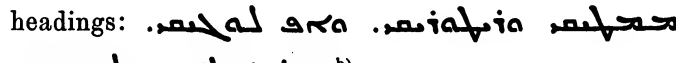
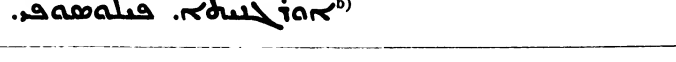


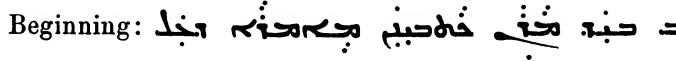
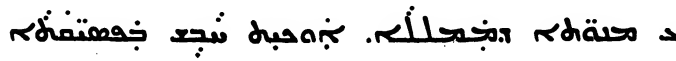
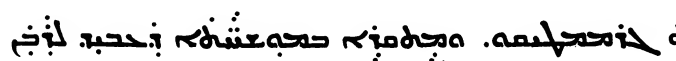
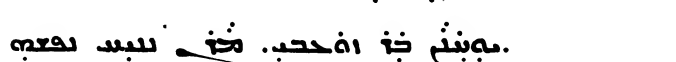
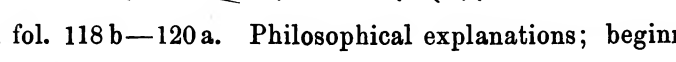
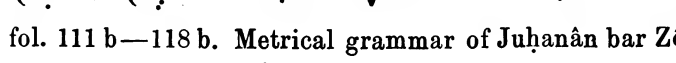
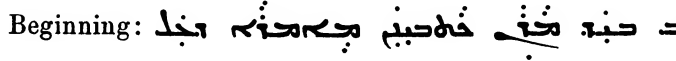
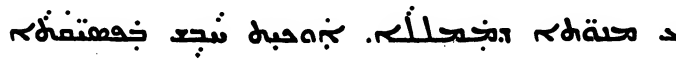
The volume contains:

On the outward page of the first leaf some carelessly written Syriac-Caršunic glosses, some of which can with difficulty be read
 ܠܡܢ ܐܠ. ܡܢ ܪܒ. ܡܢ ܡܢ ܐܠܒܕܝ. ܕܡܢ. [ܡܢ] ܬܫܚܪܐ ܬܫܚܪܐ
 ܬܫܚܪܐ ܬܫܚܪܐ. ܬܫܚܪܐ ܬܫܚܪܐ. ܬܫܚܪܐ ܬܫܚܪܐ. They seem
 to be taken from the ܟܬܒ ܬܪܝܝܢ of Eliâ of Nisibis (Mss. Sachau 101. 102. 105)

a) Perhaps = Σεῦρος. Wright, Cat. 80 col. 2^b.

b) Wright, l. c. 707 col. 2.

c) ܒܐܕܝ B. O. iii², p. dccxxxiii. Rosen and Forshall p. 60 c. 1. Hoffmann: Persische Märtyrer p. 23.

- I. fol. 1 b—9 a Grammar of Eliâ of Šob'hâ.
II. fol. 9 a—11 a Grammar of Juhanân bar Zô'bi: following directly upon the preceeding, without any special heading; beginning



 Subscription 




III. fol. 111 b—118 b. Metrical grammar of Juhanân bar Zô'bi. Beginning:





IV. fol. 118 b—120 a. Philosophical explanations; beginning
; under the following headings:



a) In red ink above the line.

b) Comp. Ms. Sachau 72.

- Digitized by Google

V. fol. 120 a. On the four chief interpunctuation marks. Fol.

119 Mâr(i) Abbâ kâthôlikâ is mentioned. Subscription ܡܠܟܐ

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ. ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ. Following in very minute

script: ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

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VI. fol. 120b—124 a. Explanation of philosophical terms. Be-

ginning: ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.

VII. fol. 124 a. The greek numerals ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ. Sub-

script.: ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

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VIII. fol. 124a. A few lines from Epiphanius on Weights and

measures^{a)} commencing: ܡܕܬܬܐ ܕܡܕܬܬܐ ܕܡܕܬܬܐ
(sic!) ܡܕܬܬܐ ܕܡܕܬܬܐ ܕܡܕܬܬܐ.

IX. fol. 124 b. ܡܕܬܬܐ ܕܡܕܬܬܐ ܕܡܕܬܬܐ.

X. fol. 124 b. ܡܕܬܬܐ ܕܡܕܬܬܐ—on childbirth.

XI. fol. 124 b. ܡܕܬܬܐ ܕܡܕܬܬܐ.

XII. fol. 125 a—126 b. On the different uses which can be made of each letter by Kâmis m'nâhâ bar Kârd'hâ of Arbê(i)l.^{b)} Beginning: ܡܕܬܬܐ ܕܡܕܬܬܐ ܕܡܕܬܬܐ
ܡܕܬܬܐ ܕܡܕܬܬܐ ܕܡܕܬܬܐ
ܡܕܬܬܐ ܕܡܕܬܬܐ ܕܡܕܬܬܐ.

XIII. On the first of the unbound leaves a computation of the mohammedan months and years ܡܕܬܬܐ ܕܡܕܬܬܐ
ܡܕܬܬܐ ܕܡܕܬܬܐ; on which follow the names of the mohammedan months, and a second computation.

XIV. An extract from the Uṣûl eddin of 'Ab'dišô' bar B'rik'hâ:^{c)}
ܡܕܬܬܐ ܕܡܕܬܬܐ ܕܡܕܬܬܐ. On the other side of the page some writing has been erased, to make room for a labyrinth which covers the greater part of the page, and which is meant to represent the walls of Jericho.^{d)} The next two leaves show on the second page a number of circles into which writing is interwoven in a curious manner. The first contains the names of the human senses, the second a ܡܕܬܬܐ ܕܡܕܬܬܐ the third and fourth ܡܕܬܬܐ ܕܡܕܬܬܐ and ܡܕܬܬܐ ܕܡܕܬܬܐ

a) Compare the edition of Lagarde: Vet. Test. ab Orig. recen. &c. 1880. In Ms. Sachau 70, fol. 87^b is a piece on the greek accents.

b) Mss. Sachau 60. 61. B. O. iii, p. 256.

c) The well known author of the Catalogue in B. O. iii. ܡܕܬܬܐ ܕܡܕܬܬܐ = k^ethâb'hâ d^he margânitha ibid. p. 360.

d) See quite a similar representation in Kazwîn ed. Wüstenfeld, ii, p. 406.

with directions for their use. On the third page a list of
the stones in Aarons breastplate:^{a)} [כֶּהָרֵב] כִּימֹם דַּחֲבִי
.יֵצֶו .קֹמִינֹו .קְלִינֹו .קֶסֶדֶשׁ .קִטָּן
Then follow again the Arabic months, the number of their
days, and a computation of the כְּתֻבֵּי שָׂמֶנֶת. On
the other side of the page another large circle with circles
interwoven, upon which pious sayings and wishes are written.
Leaves 4 and 5 contain a short explanation of the occasion
for which most of the Psalms were composed—introduced
with אֱלֹהִים. On the second page of the fifth leaf a direction
for making ink כְּתֻבֵּי מַעֲרֹכֵי שָׂמֶנֶת. On the
last page of the Ms. some pious verses in a careless hand.

Ms. Sachau 5. Paper, quart, written in a large modern nestorian hand. There were originally 12½ kurrâs of 10 pages each, with alternately 18 or 19 lines to the page. The divisions are marked in exceedingly large red letters. The number of each kurrâsah is given in red and black letters at the beginning and end. The binding is made up of leaves which, I believe, have been taken from Ms. Sachau 167. The Ms. is divided into two parts by a double pagination. Following leaves are wanting from the first part: fols. 1—4 a, 10, 39, 46; from the second: fols. 21—27 (excl.)—fol. 1 is in tatters; p. 57 has been left out by mistake. The Ms. has been written by one Šem'ôn telkepⁿâyâ bar Paṭrôs; and contains

A. I. fol. 4a—9a. Imperfect at the beginning, **كنا**, conjugation of the verb **كان**. Subscription: **علم كنا**

jugation of the verb **ج**. Subscription: **على ما خف**.
لكم انما كان الله لا اله الا هو له الملك وله الحمد وهو على كل شيء قدير

II. fol. 9b—56b. Grammar of Eliâ of Sôb^hâ. On fol. 51a

a) Extract from Lagarde: *Praetermissorum libri duo* p. 93, 91—98.

[illegible]

VIII. fol. 52a—58b. Chronological notices taken from Eusebius of Caesarea.^{b)} Superscription: כְּתוּבָה זֶה הִיא תַּחְתֵּי
מַלְכוּת מְדֻבָּר וְכֹתֵם לְעֵלִיָּא בֶן שׁוֹבְהָ
וְכֹתֵם לְעֵלִיָּא בֶן שׁוֹבְהָ
וְכֹתֵם לְעֵלִיָּא בֶן שׁוֹבְהָ. fol. 58 b ff.
does not seem to belong to this. It seems to be a compila-
tion, made by the writer of the Ms., from other chro-
nicles^{c)}—especially from that of Eliâ of Sôbhâ,^{d)} who is
often mentioned as authority. The sections are introduced
by: זֶה הִיא תַּחְתֵּי כְּתוּבָה. Beginning: זֶה הִיא תַּחְתֵּי
מַלְכוּת מְדֻבָּר וְכֹתֵם לְעֵלִיָּא בֶן שׁוֹבְהָ
וְכֹתֵם לְעֵלִיָּא בֶן שׁוֹבְהָ
וְכֹתֵם לְעֵלִיָּא בֶן שׁוֹבְהָ. Subscription of the whole book: כְּתוּבָה זֶה הִיא תַּחְתֵּי

d) See Fried. Baethgen: *Fragmente syrischer und arabischer Historiker*
1884.

ܡܢ ܕܢܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܡܢ ܕܢܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܡܢ ܕܢܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܡܢ ܕܢܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܡܢ ܕܢܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

Upon this there follows a number of pious wishes etc., which I do not find necessary to transcribe here.

The Syriac translation of Dionysius Thrax I have made use of in Ms. Sachau 226.^{a)} This is quart, containing 9 kurrâs of 10 pages each: the Ms. however commences on fol. 4 b. It is written on European paper (water mark: Isidoro Moro Ceneda) in a recent Nestorian hand; according to Prof. Sachau^{b)} in Alkôš in the year 1881(?) by one Elyâs Homo^{c)} of Alkôš. fol. 42 b: ܡܢ ܕܢܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. fol. 86 b: ܡܢ ܕܢܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Our text from fol. 43 a until fol. 52 b. Superscription: ܡܢ ܕܢܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Subscription: ܡܢ ܕܢܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ (τέχνη).

a) For the contents, see E. Sachau: Kurzes Verzeichniss der Sachau'schen Sammlung syrischer Handschriften. Berlin 1885, p. 22.

b) loc. cit.

c) B. O. III, p. 352 has a Hûmû bar Dâni'el bar Êliâ Alkôšâyâ, see Wright, Cat. p. 1066. At all events he belongs to the family Homo in Alkôš, who are known to be in possession of syriac Mss. See Georg Ebedjesu Khayyath: Syri Orientales seu Chaldaei &c. Rome 1870 p. 145, note 1. Hoffmann: Auszüge aus syr. Akten etc. p. 5.

TRANSLATION.

INTRODUCTION.

To the excellent tree which is planted by the river of kindness, which bringeth forth the fruits of righteousness, the leaves of whose excellency do not wither^{a)}—desirable young man^{b)}, blessed youth, beloved of us, crown of our head—a pious deacon, a ready scribe^{c)}, sustained by the everlasting love of the Lord, thy unworthy 5 Eliâ greets thee in (the name of) the Messiah, who has instructed thee in his teaching, who hath taught thee these secrets of his knowledge, and prayeth, that everything that appertaineth to thee and thine shall be supported as becometh his name, and be carried out to thy profit. And (thus) I say: Thy cherished letter, O beloved one, 10 has reached me—May our Lord preserve thy life!—I rejoiced at its coming, and am thankful to the Lord for thy preservation. I have considered what thou hast written, and that thou hast exhorted and begged me to write on grammatical subjects, that is, on Syriac Orthoepy. But on account of the many worldly affairs (which 15 demanded my attention) I have been hindered, until now, from fulfilling thy wish. (Now) that I have found a little rest, I commence to write in brief, that which thou hast wished, for the recreation of thy brotherliness. I am (however) persuaded, that thou wilt

a) ψ 1, 3.

b) Ezekiel 23, 6.

c) 3 Esdra. VIII, 3. Thus Ms. Sachau 5 and Ms. Brit. Mus. It is unusual, however for a writer to praise himself in this way.

(also) find excellent and praiseworthy^{a)} things in such, of which I have made no mention, having to desist from a lengthy exposition.

Relying upon the might of our Lord Jesus, the Messiah, I commence to write the Syriac Orthoepey¹ composed by Mâr(i) Eliâ, Metropolitân of Şôb^bâ and of Armenia. O Lord sustain me! and bring me, through thy mercy, to the completion (of this book). Amen.^{b)}

CHAPTER I.

I commence with the letters of the Alphabet. One must know, that the beginning and foundation of orthoepey and orthography are the written letters, such as are called k^et^hi^bâ^tâ.²

Among the Greeks their number is twenty-four; among the Romans—as Ja^ckôb^b 'Urhâyâ has shown in his tûrâş mam(l)lâ³—twenty-three; among the Copts thirty; among the Armenians thirty-six; among the Hindus fifty-two. All these nations write and read all words that are written for them, [simply] by writing their letters, without (feeling the need of) explanatory points. But the Hebrews, Syrians, Persians, Kuşites, Elamites⁴, Medes, Phoenicians, Alani, Arabians, and other (nations) unknown to us, have not enough letters to express the words which they write, i. e. which they write in their language, and to read them, as they are, rightly. On that account they were compelled to place points over the letters, so as to distinguish the vowels and words⁵ from each other.

a) M^esabb^ek^hânyâ^tâ, the Ms. has plainly M^esabb^elânyâ^tâ which I do not understand.

b) B: Relying upon the divine might and faithfulness, I begin to write the orthoepey of the Aramaic i. e. of the Syriac language, and (?) the book of Mâr(i) Elia, Metrop. of Nisibis. Letter to him who put a question to him. Lord! Sustain me! Amen!—C: In the name of our Lord, and in the (name) of God we begin to write the first book of the Grammar written by the Bishop Eliâ, Metropolitan of Şôb^bâ; and another book (composed) by Rabbân Juhanân bar Zô^bi.

On that account (too), they are only able to read correctly either by an act of divination, or by tradition, or by means of much toil.⁶

The letters of the Syriac alphabet are (in number) twenty two.⁷ Following in their order: Âlap^h, bê(i)t^h, gâmal, dâlat^h, hê, wau, zain, hê(i)t^h, têt(i)t^h, yûd^h, kâp^h, lâmad^h, mîm, nun, semkat^h,⁵ 'ê, pê, şâd^hê, kôp^h, rîš, šin, tau. Of these⁸, some are pronounced by means of the throat and the root of the tongue; such are four: âlap^h, hê, hê(i)t^h, 'ê; some, again, by means of the middle of the tongue and the palate; such are three: gâmal, kâp^h, kôp^h; some, in that the tongue is at rest, and the mouth open; such are two: wau,¹⁰ yûd^h.⁹ One is pronounced through the middle of the tongue and the upper part of the palate; such a one is lâmad^h.¹⁰ Four are formed by (a forcible emission of) breath. These are called sibilants, because, through them, one is able to hiss, as long as the breath lasts. Such are zain, semkat^h, şâd^hê, šin.¹¹ One is pro-¹⁵nounced by the extreme part of the tongue and the lower teeth; —namely rîš.¹² Three are formed by the extreme part of the tongue and the upper teeth; namely: dâlat^h, têt(i)t^h, tau. One, further, is pronounced by the extreme part of the tongue, and above the upperteeth—nun. Three are pronounced by the lips: bê(i)t^h, mîm, pê.²⁰

These, then, are the twenty-two letters; and this is their order, according to the succession of their pronunciation:¹³ âlap^h, hê, hê(i)t^h; gâmal, kâp^h, kôp^h; wau, yûd^h; lâmad^h; zain, semkat^h, şâd^hê, šin; rîš, dâlat^h, têt(i)t^h, tau; nun; bê(i)t^h, mîm, pê. Such is their order according to the natural pronunciation of the con-²⁵sonants. But, among all nations possessing a written language,¹⁴ their order as written letters is different from that according to their pronunciation. And with good reason has this been so arranged by our forefathers. For were they, as written letters, arranged according to their pronunciation, it would be difficult³⁰ for the scholars to learn them^a; for the scholar can impossibly

a) dūrāsā d^habb^hhê(i)n?

read¹⁵ for âlap^h, bê(i)t^h, gâmal, dâlat^h—âlap^h, hê, hê(i)t^h, 'ê. (For that reason) âlap^h has been placed as the first letter, because its place of pronunciation precedes that of all the other letters.¹⁶ After it bê(i)t^h has been placed, the pronunciation of which proceeds from the lips, at a distance from the (place of) pronunciation of the âlap^h. After it gâmal has been placed, which is pronounced by means of the tongue and the palate, at a distance from the pronunciation of bê(i)t^h. In the same way, one letter has been placed after the other, at a distance from the pronunciation of the preceding and following letters; in such a way that the reading of their series is made easy for scholars. In such wise they are arranged in all the written languages; for in every language it is difficult—not easy—, if two letters, the places of pronunciation of which are near to each other, follow one upon the other in speaking, without a vowel coming between them; as hê(i)t^h, I say, with 'ê or zain with semkat^h, or gâmal with kôp^h.

This, then, suffices on the Pronunciation and Order of the letters.

CHAPTER II.

WE WILL NOW SPEAK ON LETTERS WHICH ARE IN MOTION AND LETTERS WHICH ARE AT REST.¹⁷

Among the Arabs, the letters which are moved are divided into three classes; among the West-Syrians into five. But among us East-Syrians, they are divided into seven classes,¹⁸ (1) such as are pronounced with z^hkâp^hâ, I say, (2) with r^hb^hâsâ, (3) with p^ht^hâhâ, (4) such as stand before a letter with r^hwâhâ, (5) with 'elâsâ, (6) with 'assâkâ, and (7) such as stand before a letter with h^hb^hâsâ.

(1) Such letters as have ^{sukun} z^hkâp^hâ are as âlap^h and dâlat^h in 'âd^hâm (man), as lâmad^h and hê in 'allâhâ (God). (2) r^hb^hâsâ as the

âlap^h in 'ešâyâ¹⁹, und hê(i)th in hêlmâ (sleep); (3) pthâhâ as the âlap^h in 'allâhâ and the 'ê in 'ap^hrâ (dust); (4) such as are before a letter with r^wâhâ, as the âlap^h in 'ô (ô) and kâp^h in 'arkônâ (ἀρχὼν); (5) before a letter with 'elâšâ as nun in nûrâ (fire), šin in šurâ (wall); (6) before a letter with 'assâkâ as âlap^h in 'ê(i)l, bē(i)th 5 in bē(i)l; and (7) before a letter with h^bâšâ, as âlap^h in 'id^hâ (hand), dâlat^h in šaddîk (righteous).

One must know, that the expressions allîšût^hâ and r^wîhût^hâ are used of wau; massâkût^hâ and h^bîšût^hâ of yûd^h.

The sign of a letter with zekâp^hâ is two points which are 10 placed, one over the other, in a straight line, above the letter. These are (also) called šešlâ d^hal^eel²⁰ (upper šešlâ). The sign of a letter with r^bâšâ is two points, which are placed, the one beneath the other, in a straight line, beneath the letter. These are (also) called šešlâ d^hal^et^haht (lower šešlâ). The sign of a letter with pthâhâ is 15 two points, of which the one is placed above, the other below, (the letter). The sign of wau r^wîhtâ is one point, placed above (the letter). The sign of wau 'allîštâ is a point placed underneath (the letter). The sign of yûd^h massaktâ is two points placed underneath the preceeding letter. The sign of yûd^h h^bîštâ is a point which is placed above 20 (the letter).

Letters at rest²¹ are all such as have neither z^kap^hâ, nor h^bâšâ, nor pthâhâ; as lâmad^h in malkâ (king), bē(i)th in b^râ (son). In the same manner every wau with r^wâhâ or 'elâšâ, and every yûd^h massaktâ and h^bîštâ is called (at rest); as wau in 'ô, hû 25 (he) š^bû (thing), and yûd^h in gê(i)r and bē(i)th (house).

This suffices on letters in motion and at rest.

CHAPTER III.

LET US NOW TREAT OF RADICAL²² AND SERVILE LETTERS.

Radical letters²³ are such as are never separated from the 30 word, being found in every form in which that word is spoken,

as 'ê, bê(i)t^h, dâlat^h in 'eb^had^h (to make). For, in all the forms in which this word is used, these letters are never wanting. Servile letters are divided into two classes; (1) such as add to the word a (new) meaning, and (2) such as are used only according to custom (without being heard in the pronunciation). Servile letters which add a (new) meaning, are such as wau in 'âb^hôd^hâ (maker), kâtôlâ (killer), nâsob^hâ (one who takes), which have active meaning; as yûd^h in 'eb^hid^hâ, (something made) k^hîlâ (killed), n^hsîb^hâ (taken), which have passive meaning; as wau in šuhl^hp^hâ (change), sugg^hnâyâ (alteration), šurtâhâ (abundance)—which have active as well as passive meaning. So also mîm and nun in m^hšabb^hânâ (one who praises), m^hadd^hrânâ (helper), m^hsaiânâ (one who attacks)—which have active signification; mîm and tau in meth^hma(l)lânâ (that which can be spoken), meth^hab^hdânâ (that which must be made), meth^habb^hlânâ (that which is corruptible)—which have a passive signification; and as yûd^h and âlap^h in allâhâyâ (godly), m^hšihâyâ (pertaining to the messiah), R(h)ômâyâ, Jaunâyâ; as nun and âlap^h in 'ar^hânâ (earthly), besrânâ (carnal); and as nun, yûd^h, âlap^h in 'arânâyâ, besrânâyâ, rûhânâyâ, which (letters) indicate 20 nomina derivata.²⁴ In the same manner (are servile) âlap^h in 'ek^hôl (I shall eat), 'eštê (I shall drink), 'et^hbassam (I shall have pleasure), the nun in nê^hkôl, neštê, net^hbassam; tau in tē^hkôl, teštê, tet^hbassam. In the same manner âlap^h and tau in 'et^h'eb^hed^h (it was made), 'et^hn^hseb^h (it was taken), 'et^hn^hseb^h (it was planted)—which indicate 25 a passive perfect (tense); mîm and tau in meth^h'eb^hed^h, meth^hn^hseb^h, meth^hn^hseb^h—which express a passive present (tense); and (as) nun and tau in net^h'eb^hed^h, net^hn^hseb^h, net^hn^hseb^h—which indicate a passive future (tense).

Servile letters which are used only according to custom, are 30 divided into such as are generally used, and such as are specially used. Servile letters which are in general use, are such as are expressed in every writing, according to the opinion and custom

of our ancestors: as yûd^h in 'et^hmâl(i)²⁵ (yesterday), 'ešt^oḱad^h(i)²⁷ (the year before), m^enatmâl(i) (the day before yesterday), menšel(i) (suddenly), R(h)ômâ, 'Antiôḱ^h(i).²⁶ According to the custom of our forefathers, such are expressed in every writing. Servile letters in special use, are such as are added only in the Bible—as ḥê(i)t^h and 5 nun²⁹ in 'âb^hdîn ḥ^enan (we are making), ḱârê(i)n ḥ^enan (we are calling), ṣab^hê(i)n ḥ^enan (we wish). Such are found only in the Bible,²⁸ according to the custom of the Palestinian Syrians,³¹ who translated the Holy Books into the Syrian Language. For they require ḥê(i)t^h and nun (to be written) in such words, as one can 10 learn from the old books of the old teachers, who wrote and spoke the Palestinian language. Jaḱôb^h 'Urhâyâ³⁰ is of opinion, that the reason why ḥê(i)t^h and nun are added in such cases is to differentiate words that are written alike, as ḱârê(i)nan from ḱeryânan (our reading), ṣâb^hê(i)nan from ṣeb^hyânan (our wish), bânê(i)nan 15 (we are building) from benyânan (our building), and the liké.

This, too, suffices on Radical and Servile letters.

CHAPTER IV.

WE WILL NOW SPEAK OF THE LETTERS WHICH ARE CALLED CASES.³²

The letters which are called cases are four: bē(i)t^h, dâlat^h, 20 wau, lâmad^h. These letters are called cases^{a)} because they fall (i. e. they come to stand) before nouns, as one says: b^op^hag^hrâ (in a body) d^op^hag^hrâ, w^op^hag^hrâ, l^op^hag^hrâ; b^osusyâ (in a horse) d^osusyâ, w^osusyâ, l^osusyâ; b^opaṭros, (with Peter), d^opaṭros, w^opaṭros, l^opaṭros. Of these only two stand before verbs,³³ namely: dâlad^h and wau; 25 as one says: da^ob^had^h, wa^ob^had^h; w^oe^ob^hdet^h, w^oe^ob^hdat^h; d^one^ob^had^h, w^one^ob^had^h. Bê(i)t^h and lâmad^h never stand before a verb.

a) German 'Fälle'. I use the word 'case' for the letter which denotes that case.

One must know that it happens that but one case stands before a word; as one says: ballâhâ, dallâhâ, wallâhâ, lallâhâ; at times two, as when one says: d^ob^hallâhâ, w^od^hallâhâ; at times three, as when one says: bad^{he}lallâhâ, wad^{he}lallâhâ, lad^{he}b^hallâhâ; at times all four, as one says: w^ob^had^{he}lallâhâ, w^olad^{he}b^hallâhâ etc.

- ① One must know, that when a case comes before a word, the first letter of which has a vowel—said case is pronounced without a vowel; except where the first letter is an âlap^h, whose vowel, then, is thrown upon the case, alike if said case be one letter or more.
- ② If now this case comes before a word, whose first letter is vowelless, the case is pronounced with p^tâhâ; except when the first letter of the word is an âlap^h, as the âlap^h in ʿnâšâ (man)³⁴ 'arâ (land), which causes the preceeding case to become vowelless—be this case one or more. ③ If two cases come before a word, whose first letter has a vowel, the first case is pronounced with p^tâhâ, the second is left without a vowel; as one says: wal^oḥakkimâ, dal^oḥakkimâ, bad^{he}ḥakkimâ, lad^{he}ḥakkimâ. ④ Is, however, the first letter of the word vowelless, then the first case remains, also, without a vowel, the second being pronounced with p^tâhâ; as one says: 20 b^od^ham^ošihâ, w^olam^ošihâ, d^ob^ham^ošihâ l^od^ham^ošihâ. ⑤ If three cases come before a word, whose first letter has a vowel, the first and third cases are pronounced with a vowel, the second, however, with p^tâhâ; as one says: w^olad^{he}malkâ, w^od^hab^{he}sehyôn, w^od^hab^{he}e(d)tâ.
- ⑥ If the first letter of the word be vowelless, the first and third cases 25 are pronounced with p^tâhâ, the second vowelless; as one says: lad^{be}b^ham^ošihâ, wad^{be}b^ham^ošihâ. ⑦ If four cases come before a word, whose first letter has a vowel, the first and third cases are pronounced with p^tâhâ, the second and fourth (remain) vowelless; as one says: wal^od^hab^{he}ziwâ, wal^od^hab^{he}e(d)tâ, and as in the book 30 [of Samuel]³⁵ wal^od^hab^{he}râkîl, wal^od^hab^{he}kuryâ. If, however, the first letter of the word be vowelless, the first and third case remain without a vowel, the second and fourth are pronounced with

p^{et}hâhâ; as one says: w^{el}ad^{heb}am^{eshî}hâ, w^{el}ad^{heb}at^{nânâ}, w^{el}ad^{he}-bak^{he}yânâ.

In short³⁶—one must know, that every case wich comes before a word, is pronounced, either without a vowel, or with p^{et}hâhâ. If, however, the first letter of the word be an âlap^h, said âlap^h throws³⁷ 5 its motion or rest on the case preceeding. Two case-letters (both) vowel-less, or (both) pronounced with p^{et}hâhâ, do not occur.³⁸

* One must know, that in the Bible there are certain words which do not follow these rules; as the words: dišô', daihûd^{hâ}, damâ", daihûd^{hâyê}, dad^hyâtê(i)kê. These (are pronounced in this 10 manner) for reasons otherwise apparent to the discerning.³⁹ They are not pronounced according to the rules here laid down; for when we say dab^hišô', walîšô', we pronounce the case with p^{et}hâhâ (instead of without a vowel). Also when we say baihûd^{hâ}, daihûd^{hâ}⁴⁰, lai^hhûd^{hâ}, wai^hhûd^{hâ}; and thus when we say baihûd^{hâyê}, daihûd^{hâyê}, lai^hhûd^{hâyê}; 15 and when we say bamâ", damâ", wamâ", lamâ", we pronounce the case before mim with p^{et}hâhâ. When we say: bad^hyâtê(i)kê', wad^hyâtê(i)kê', lad^hyâtê(i)kê', we pronounce the case before dâlat^h with p^{et}hâhâ. Only in one place (where this word occurs) do we leave the case before dâlat^h vowelless, and that is, in the fourth section 20 of Hosea^{a)}, where this word occurs thus: w^{el}wad^hyâtê(i)kê' 'am 'at^hôrayê 'eb^had^h(u) (and they do make a covenant with the Assyrians) where the wau before the dâlat^h of d^yyâtê(i)kê', is vowelless.

This then suffices on the cases.

a) 12,2.

CHAPTER V.

WE WILL NOW TREAT OF THE LETTERS WHICH ARE PRONOUNCED
WITH RUKKÂĤÂ AND KUŠŠÂYÂ.⁴¹

Such are six: bê(i)t^h, gâmal, kâp^h, pê, tau. The rules for the
5 placing of rukkâĥâ and kuššâyâ in respect to pê, are different to
those of the other five—as we will show further on. ⁽¹⁾When one
of these five other letters, bê(i)t^h, I say, and gâmal, kâp^h, pê,
tau, stands at the beginning of a word, it is pronounced with
kuššâyâ, as one says: baitâ (house), gab^hrâ (man), dinâ (judgement),
10 kâhnâ (priest), tammimâ (righteous). ⁽²⁾If a case comes before the
word, it causes the first letter of the word to be spoken with
rukkâĥâ; as one says: b^eb^haitâ, d^eb^haitâ, w^eb^haitâ &c. ⁽³⁾If the first
letter of the word be a vowelless tau, upon which a dâlat^h or tau
with vowel and rukkâĥâ follows, and one of the cases comes before
15 the word,—then is the tau at the beginning of the word not pro-
nounced with rukkâĥâ, but with kuššâyâ;⁴² as we read, watt^ed^hûn
'urlût^hâ^a) (and uncircumcision shall judge), watt^ed^huṣ(i) 'ar'â^b) (let the
earth be glad), w^elatt^ed^hayâ d^hain^ekûk^ho) (the breasts which suckled
thee), watt^et^hûb^h(i) ['ar'â men 'aulâ(h)]^d) (and the earth shall turn
20 from its wickedness), watt^et^hûb^hûn. ⁽⁴⁾If the tau at the beginning of the
word be pronounced with a vowel, then with rukkâĥâ, as we say:
b^et^hed^hmurtâ, d^et^hed^hmurtâ &c. ⁽⁵⁾If the first letter of the word be dâlat^h
or tau with a vowel, before which a dâlat^h as case comes, and before
this another case—then is the dâlat^h which is the case before the first
25 letter of the word, pronounced with kuššâyâ; as we say: wad-

a) Romans 2, 27.

b) ψ 96, 11; 97, 1. The Mss. give watt^ed^huṣ without yûd^h. But comp.
Severus and Bar 'Eb^hrâyâ i, 221, 3.

c) Luke 11, 27. d) According to Bar 'Eb^h. i, 221, 3.

d^od^hâmê, wadd^ot^hed^hôn. If the first letter of the word be vowelless, the case is pronounced with p^ot^hâhâ, the first letter of the word with rukkâhâ; as we say: w^od^had^he^hyâšâ, w^od^hat^he^hwât^hâ, w^od^hat^he^hyâb^hût^hâ. If one of these (five) letters be one of the radical letters of a word, and that word is a noun, as that noun is pronounced, 5 masculine or feminine, singular or plural, or a form ending in nâ, as gab^hyâ, gab^hyê, g^ob^hayâ, g^ob^hit^hâ, gab^hyât^hâ, gab^hyai, gab^hyâk^h, g^ob^haik^hôn—in the same manner is that word pronounced (in respect to rukkâhâ and kuššâyâ) in all other forms and in all the forms with personal suffixes in which these forms occur. Except 10 in a few cases; such as margâ (meadow) mar^og^hê (pl.); ^oesbâ (herbs) ^oes^ob^hê; pelgâ (part), pel^og^hê; zelgâ⁴³ (splendour), zel^og^oê;⁴⁴ gunbâ⁴⁵ (theft), gun^ob^hê.

If one of these letters belongs to the radical letters of a verb, as it is pronounced in one of the forms of the verb—indicating 15 one of the tenses—in the same manner is it pronounced (as regards rukkâhâ and kuššâyâ) in all the examples of that form and of that tense, and likewise (in all the forms) of that tense with the personal suffixes.⁴⁶ Except when the verb indicates the future tense, and the nun at the beginning is vowelless, the letter fol- 20 lowing pronounced with rukkâhâ or p^ot^hâhâ, or is a k^od^hâm allışt^hâ—as n^ob^hassem, n^og^hannê, n^od^habbar, n^ok^hanneš, n^od^hûn, n^od^hûš, n^ot^hûb^h—in all these verbs, when they occur in the first person, and an âlap^h r^ob^hıştâ takes the place of the nûn, the second letter is pronounced with kuššâyâ; as: ebbassem, eggannê, eddabbar, 25 ekkanneš, eddûn, eddûš, ettub^h—and in all that are similar to these.⁴⁷ If one of these five (letters) occurs at the end of a word, the letter before which is vowelless, and the letter before this vowelless letter is a z^ok^hip^ht^hâ, r^ob^hıştâ, or p^ot^hihtâ, then is the letter at the end of the word pronounced with kuššâyâ; as: kâmt, n^oḥa(t^h)t, š^okalt, a(n)t, lait, 30 l^ot^haht, et^hnašb, et^hbark. If the letter before the last be one with a vowel, or be a wau r^owik^htâ, wau allıştâ, yûd^h mass^okânâ or yûd^h

h^ob^histâ, then is the last letter pronounced with rukkâhâ, as: haddet^h, n^ohet^h, n^osab^h, n^osûb^h, n^ohûb^h, k^onê(i)t^h. If the word be a verb, indicating the preterite, either according to the inflection of 'b^obad^h, s^og^hed^h, 'ehad^h, or 'et^h'b^oed^h, when it is used in the
 5 first or third singular, masculine or feminine and other letters are added at the end—i. e. the personal suffixes⁴⁸—then is the last radical letter pronounced with kuššâyâ, when it has a vowel, and the preceeding letter is vowelless; as one says, 'eb^hdet^h, 'eb^hdat^h, 'ab^hdan &c. Is, however, the last radical letter vowelless, the letter
 10 preceeding with vowel—or both letters have vowels, then (is the last radical letter) pronounced with rukkâhâ, as one says: 'b^obad^ht, s^og^hed^ht, 'ehad^ht, 'b^oed^hê(i)n, s^og^hed^hê(i)n. If the verb indicates the present tense, it is treated in the same manner in respect to rukkâhâ and kuššâyâ, when the verb is either of the form 'âb^oed^h,
 15 'âhed^h, met^h'b^oed^h or met^hn^oseb^h. If the verb indicates the future tense, it is also treated in the same manner in respect to rukkâhâ and kuššâyâ, be it of the form ne'bad^h, ne'hôd^h or net^h'b^oed^h. Is the verb an imperative, then is the last radical letter pronounced with rukkâhâ: as 'b^oed^hai(hi)^a, 'ahôd^hai(hi), h^orôb^hai(hi). But if
 20 the verb expresses the persons of the plural (Imperfect) Active, and the letter before the last is vowelless, and before this vowelless letter there is a wau allistâ, then is the last radical spoken with kuššâyâ in the following manner: 'ub^hdû(hi), hurbû(hi), et^hraurbû(hi), uhû(hi).

25 One must know, that the tau which occurs after the radicals of a verb, i. e. the personal pronoun of the first person masculine (I), when one letter or two, or more, come after it, is pronounced with kuššâyâ; as one says: 'b^obad^htâk^h, s^oartâk^h, dabbartâk^h, &c. If the letter before the tau be yûd^h massaktâ, it is pronounced with
 30 rukkâhâ, as s^onê(i)t^hâk^h, s^onê(i)t^hâ(h), k^orê(i)t^hâk^h &c.

a) A for â, see Nöld., Syr. Gramm. § 190 G.

Honain⁴⁹ the Physician teaches in his book on the points, that every tau of this (first) person ought really to be pronounced with rukkâhâ. And, in truth, this is a correct rule, justified by the fact that we, when we say: 'eb^hdet^h, seg^hdet^h, mešet^h, kadd^ešet^h, we pronounce the tau with rukkâhâ. It were proper (therefore) that 5 the tau be also pronounced with rukkâhâ, where the form receives an increment; in like manner as the tau of the other persons, as it is pronounced when it is at the end of the word, so it is pronounced when other letters are added (to the word). Our teachers, however, have so regulated it that the tau which stands for the 10 first person masculine (!) be spoken with kuššâyâ,—even though the rule demand its being pronounced with rukkâhâ—in order that (those) words in which occurs be distinguished from words which are feminine, as kabbeltê(h)^(v)nâ (I have received him) from kabbelt^hê(h)hî (she has received him) &c. When this tau is the 15 personal suffix of the second person masculine, it is pronounced with kuššâyâ, as 'eb^had^htân(i) (thou hast made me) &c.; when, however, it is the personal suffix of the feminine, it is pronounced with rukkâhâ; as one says: 'eb^had^htân(i) (she has made me) &c.

This, then, suffices on the placing of kuššâyâ and rukkâhâ 20 with respect to these five letters.

CHAPTER VI.

WE WILL NOW TREAT OF THE PLACING OF KUŠŠÂYÂ AND RUKKÂHÂ IN RESPECT TO PÊ, BECAUSE ITS NATURE IS DIFFERENT FROM THAT OF THESE FIVE (PRECEDING).

25

Pê is pronounced in three different ways:⁵⁰ (I) with rukkâhâ, as pê in nap^hšâ (soul), yap^ht (Jephet)⁵¹, nep^htâl(i) (Naphtali); (II) a little with kuššâyâ and in a simple manner,⁵² as pê in pag^hrâ

(body), pāt^hôrâ (table), pîlâsâ (dish); (III) strongly with kuššâyâ as pê in pirmâ (πυρεῖον), s^râpâ (seraph), zôpâ (ὄσσωπος)^① (Pe) is never pronounced with rukkâhâ at the beginning of a word, nor at the end. If⁵³ one of the cases occurs before a word, the first letter of which is pê, it does not cause this (pê) to be pronounced with rukkâhâ, as it does the other (letters). Except in a few places, as in the twelfth section of Exodus^{a)}: lâ teb^hnê (iuhî) b^hap^hsilt^hâ (thou shalt not build it of hewn stones). When (pê) occurs as the end-letter of the radicals of a verb, and letters are added to (that verb), i. e. the personal suffixes, in no form is it spoken with rukkâhâ, but, in all the inflections of the verb is pronounced with kuššâyâ.

* One must know that there is no pê with rukkâhâ, which is not vowelless; and no pê with kuššâyâ—simple or strong—which has no vowel.⁵⁴

15 The sign for all letters with kuššâyâ is one point placed above the letter; the sign of rukkâhâ is one point placed beneath the letter; * the sign of pê pronounced strongly with kuššâyâ is two points placed above it.

In regard to the letters which receive kuššâyâ and rukkâhâ 20 let this suffice.

CHAPTER VII.

WE WILL NOW TREAT OF THE LETTERS WHICH ARE ABSORBED.

Letters which are absorbed are three: âlap^h, yûd^h, wau.⁵⁶ Each one of these is absorbed in three different ways; they are 25 absorbed either (I) in writing as well as in reading, or (II) absorbed in writing, but expressed in reading, or (III) expressed in writing, but absorbed in reading. Such as are absorbed in writing as well

a) 20, 25.

as in reading, are: the âlap^h in b^enâ (he built), k^erâ (he read), h^ezâ (he saw), k^enâ (he bought)—which is absorbed when we say: b^enau (they [masc.] built), k^erau, h^ezau, k^enau; b^enaî (fem.), k^eraî, h^ezaî, k^enaî.⁵⁷ It were proper to add wau or yûd^h to the âlap^h of these words—when we say b^enau, h^ezau &c., just as they are added after 5 lâmad^h of š^ekā(u), š^ekā(i), and after hê(i)^t of p^elah(u), p^elah(i), and after dâlat^h of ‘b^had^h(u), ‘b^had^h(i). Such as are absorbed in writing, but expressed in reading, are as âlap^h in ‘Isrâêl, ‘imâ (he swore), ‘isep^h (he borrowed), ‘id^hâ‘ (he knew); and as wau in kul (all), meṭul (because).⁵⁸ Such as are expressed in writing, but absorbed 10 in reading are as⁵⁹ the first âlap^h in ‘nâšâ (man), ‘râzâ (secret); âlap^h in mâ⁽⁹⁾ (hundred), ṭamâ⁽⁹⁾ (unclean), sūg^hâ‘ (many); as wau in k^eṭal(u), p^elah(u), ‘b^had^h(u); as yûd^h in baith(i) (my house), karm(i) (my vineyard), ‘b^had^h(i), ‘ab^hdân(i), barr^ek^hân(i), kadd^ešân(i), barre^h(i), karreb^h(i), kaddeš(i). The reason (for the 15 absorbtion) of all these is known to the discerning, so that a lengthy exposition, on my part, is unnecessary.

Let this suffice on the letters which are absorbed.

CHAPTER VIII.

IT BEHOOVES⁶⁰ US NOW TO TREAT OF THE LETTERS WHICH ARE 20
ASSIMILATED⁶¹ AND SUPPRESSED.^{a)}

One must know that a letter which is doubled in the middle of a word, when the first is at rest, the second in motion—the first i. e. the letter at rest is assimilated, the second pronounced; as the mîm in sa(m)mânê (spices), ‘a(m)mê (people), 25

a) Eliâ confuses here two different phenomena which I have tried to express by a double translation.

bé(i)t^h in a(b)bâné^a (fruit); nûn in ma(n)nâ, lâmad^h in m^ek^ha(l)lîn (they [masc.] crown), m^ek^ha(l)lân (fem.); m^ema(l)lîn (they [masc.] speak), m^ema(l)lân (fem.); kôp^h in m^ep^ha(k)kîn (they are talkative [masc.]), m^ep^ha(k)kân (fem.); riš in⁶² ḥa(r)râ(h) (he has released her), ḥa(r)rân(i) (he has released me); m^eḥa(r)ûn, m^eḥa(r)rân⁶³; tau in 'e(t)t^ewî (he repented) &c., and as we say: 'e(t)t^esîm (he was placed); 'e(t)t^ep^hîr (he became angry) &c.; and as we say: wa(l)-lâmek^h (and to Lamech); wa(m)maikânê (and deriders); wa(m)-m^eramrânê (and contentious ones); and the like. Where dâlat^h 10 with kuššâyâ follows a tau with kuššâyâ and without a vowel—the tau is assimilated; as the tau in 'e(t)d^enî (he came near); 'e(t)d^ewî (he was wretched); 'e(t)d^eb^har (he was lead). And where a tau with a vowel and kuššâyâ follows a vowelless dâlat^h—the dâlat^h is assimilated; as the dâlat^h in m^eši(d)tâ (net); 'e^bhî(d)ta (deed). 15 Where a tē(i)t^h follows a vowelless tau—the tau is assimilated, as the tau in 'e(t)ṭayyab^h (he was prepared), 'e(t)ṭannap^h (he was polluted), 'e(t)ṭarri (he made a rush), 'e(t)ṭammâ (he became unclean); and where a tau with a vowel and kuššâyâ follows a vowelless tē(i)t^h, the tē(i)t^h is assimilated; as the tē(i)t^h in ašle(t)tâk^h 20 (he set thee over), ašle(t)tai (hi); ašle(t)tân(i); la(t)tai (hi) (thou [fem.] hast cursed him). Where a vowelless dâlat^h with rukkâk^hâ is followed by tau with a vowel and rukkâk^hâ, dâlat^h is assimilated; as dâlat^h in ḥa(d^h)t^hâ (new), ḥa(d^h)t^hâit^h (newly), ḥa(d^h)t^hût^hâ (novelty). Every vowelless nun, before which is a yûd^h h^eb^hištâ, and 25 after which a tau m^ekaššaitâ, is suppressed;⁶⁴ as nun in m^edi(n)tâ (city), s^ep^hi(n)tâ (ship). So also, if before the nûn a letter with p^et^hâhâ; as z^eb^ha(n)tâ (time), ša(n)tâ (year)^b. When we say y(h)ûd^hâyê, r(h)ômâyê, par(h)esiâ,⁶⁶ we suppress the hê. And when we say ye(h)bet^h, ya(h)b^htē(i)n &c. in all the forms of the perfect in which 30 this word is used we suppress the hê. As also the hê is suppressed

a) Read e(b)bânê^a as in Payne-Smith, col. 7.

b) B and C add: and when we say 'nâšâ &c.⁶⁵

in the forms of $\text{met}^{\text{h}}\text{iheb}^{\text{h}}$, $\text{'et}^{\text{h}}\text{iheb}^{\text{h}}$, $\text{net}^{\text{h}}\text{iheb}^{\text{h}}$ (i. e. of the $\text{'Ethp}^{\text{e}}\text{el}$) when it is vowelless; as we say: $\text{met}^{\text{h}}\text{yâ}(\text{h})\text{bîn}$, $\text{met}^{\text{h}}\text{yâ}(\text{h})\text{bâ}$ &c. When, however, the tau has a vowel, then (the pronunciation of the hê) is required; as $\text{'et}^{\text{h}}\text{iheb}^{\text{h}}$, $\text{'et}^{\text{h}}\text{iheb}^{\text{h}}$ &c. Lâmad^{h} of (the verb) 'ezal , 'âzel , ne'zal , is suppressed wherever it is necessary according to the inflection of this verb; (that is) where lâmad^{h} has a vowel, the zain before it being vowelless. In such cases the vowel of the lâmad^{h} is thrown upon the zain, and the lâmad^{h} is suppressed; as we say $\text{'eze}(\text{l})^{\text{t}}$ &c. If the zain naturally (i. e. not having received it from the lâmad^{h}) has a vowel, and the lâmad^{h} is vowelless—or both letters have vowels, the lâmad^{h} must then be pronounced, as: 'ezal , 'ezalt &c.

In short⁶⁷—one must know, that a letter is neither absorbed in reading, nor assimilated, nor suppressed, except it be vowelless.

Let this, too, suffice on the letters which are assimilated. 15

CHAPTER IX.

WE WILL NOW SPEAK OF THE LETTERS THAT INTERCHANGE
WITH EACH OTHER.⁶⁸

① One must know, that where a kâp^{h} or kôp^{h} with a vowel follows a vowelless zain—such a zain is pronounced as semkât^{h} ; ²⁰ as the zain in $\text{z}^{\text{e}}\text{k}^{\text{h}}\text{aryâ}$, $\text{z}^{\text{e}}\text{kîp}^{\text{h}}\text{â}$ (cross), $\text{z}^{\text{e}}\text{kîp}^{\text{h}}\text{ût}^{\text{h}}\text{â}$ (crucifixion), $\text{'ezkât}^{\text{h}}\text{â}$ ⁶⁹ (rings), $\text{z}^{\text{e}}\text{k}^{\text{h}}\text{â}$ (he was victorious). Where a vowelless semkât^{h} is followed by a letter with a vowel and kuššâyâ , it is pronounced as zain; as the semkât^{h} in 'esbâ (herbs); 'asgâ (make increase), nesgê ; nesbet^{h} (I have taken), nesbat^{h} ; mesdar (to order), ²⁵ nesdôr ; mesgar (to close), $\text{nesg}^{\text{e}}\text{rî}(\text{h})$; $\text{kusbart}^{\text{h}}\text{â}$ (coriander);⁷⁰ and all that are like these. Where a vowelless $\text{tê}(\text{i})^{\text{t}}$ is followed by šin having a vowel, it is pronounced like tau; as $\text{tê}(\text{i})^{\text{t}}$ in netšôn (they will hide), netšê , maššât^{h} .⁷¹ Where a vowelless 'kôp^{h} is followed by a letter, having a vowel and kuššâyâ , it is pronounced as gâmal ;⁷² ³⁰

as kôp^h in yâkdâ (burning); yakdânâ; ne'kdôn; pukdânâ; ekbôr
 (I will bury); wal^omekb^orân(i)—and all that are similar to these.
 5 Where a vowelless dâlat^h with kuššâyâ is followed by kôp^h with
 a vowel, it is pronounced like têt(i)th; as the dâlat^h in prôtd^okâ
 10 (استك ambassador) prôtd^okâyê; k^opôtd^okâyê.⁷³ Where têt(i)th
 without a vowel, is followed by pê m^okaššaitâ—as pê in pag^hrâ—
 it is pronounced like dâlat^h; as têt(i)th in neḥt^op^hûnâk^h⁷⁴ (they will
 tear thee away); neḥt^op^hân(i); nuṭp^het^hâ (drop); where a vowelless
 kôp^h is followed by a pê having a vowel, it is pronounced like
 15 kâp^h,⁷⁵ as the kôp^h in 'esk^op^hâ (σκόπος); k^op^hâsâ (knee); 'et^hk^op^hes
 (it was assembled); nezk^op^hôn (they will hang). If a vowelless
 semkat^h is followed by a pê saggi m^okaššaitâ—as pê in zôpâ—it
 is pronounced as šâd^hê; as the semkat^h of sep^hrâ⁷⁶ (book) (!);
 s^op^har ja(m)mâ (sea-shore) (!); where a vowelless gâmal m^orak-
 20 kak^htâ is followed by pê m^okaššaitâ,⁷⁷ it is pronounced like kâp^h;
 as the gâmal of g^op^hettâ (vine); g^op^hip^htâ⁷⁸ (enclosure); g^op^hip^hâ
 (crooked). Vowelless šin followed by a letter with a vowel and
 kuššâyâ, is pronounced as the gâmal of the Arabs;⁷⁹ as the šin in
 nešbôn (they will carry into exile); nešgôn (they will go astray);
 20 nešdôn (they will throw).

✱ In short—every letter that interchanges with another is
 vowelless.

Let this, then, suffice on the letters that interchange with
 one another.

CHAPTER X.

25.

IT BEHOOVES US NOW TO TREAT OF THE TWO POINTS WHICH
 ARE CALLED S^oYÂMÊ,⁸⁰ AND WHICH ARE PLACED OVER PLURAL
 WORDS, IN ORDER THAT WE MAY DISTINGUISH THEM FROM
 SINGULAR ONES.

30

I will now say—that these two points are placed over all nouns

in the plural number, be they masculine or feminine; as we place them over (the words): gab^hrê (men); nešê (women); h^olimê (healthy); h^olimât^hâ (fem.); zaddikê (righteous), zaddikât^hâ (fem.); hamša gab^hrîn (five men); 'sar nešin (ten women); 'esrâ zaddikîn (ten righteous); hamša h^olimîn (five healthy); t^olât^hâ kaddišîn (three holy); t^olât^hâ kaddišân (fem.). They are moreover placed over feminine plural verbs as 'eb^had^h(i), 'ab^hdân &c.; over masculine plural verbs, however,—as 'eb^had^h; 'ab^hdîn; ne'bdôn—s^oyâmê are not placed. Moreover, over all masculine plural words which stand in stead of a noun or a verb, s^oyâmê are not placed; as one says: 'eb^hid^hîn, h^olimîn, zad-10 dikîn. For, in this case 'eb^hid^hîn, h^olimîn, zaddikîn stand for the passive (participles) "made", "healthy", "righteous". 'eb^hid^hîn, h^olimîn, zaddikîn however, when they signify a number of made things, of healthy persons, of righteous persons, receive s^oyâmê.⁸¹ Nouns which have a singular form, but are in reality 15 plurals,⁸² as kenšâ (congregation); mašrit^hâ (camp); 'ammâ (people); sî't^hâ (crowd); bakrâ (ox-herd); raḥšâ (reptile); rak^hšâ (horse); 'ânâ (sheep); and the like, take partly the (points) s^oyâmê, and partly not. They are placed over such (of these) as are not used in any other form but (this) one, as raḥšâ, rak^hšâ, 'ânâ. For nouns 20 like these are used in no other but this one form: raḥšâ, rak^hšâ, 'ânâ^{a)}. Over bakrâ, however, kenšâ, 'amâ, mašrit^hâ, sî't^hâ and the like s^oyâmê are not placed, because we say bakrê, kenšê &c. Over all nouns which are not used in the singular, but, (only) in the plural⁸³ number, as mayâ (water); d^omayâ (price) s^oyâmê are placed. 25 Over nouns which have singular and plural meaning,⁸⁴ as š^omayâ, 'nâšâ, s^oyâmê are not placed. The noun š^omayâ is used in the singular when we say: lâ b^haš^omayâ d^he'k^hurs^oyâ(h)u d^hallâhâ^{b)} (not by heaven, for it is God's throne); in the plural number, when

a) B and C: for we do not say: 'ânê, rak^hšê, raḥšê. b) Math. 5, 34.

we say: nehdon š°mayâ watt°d°hûs(i) 'ar'â^{a)} (let the heavens rejoice, and let the earth be glad).⁸⁵ The noun °nâšâ⁸⁶ is used in the singular, when we say: lâ t°ehdê 'al °nâšâ d°mâet^{b)} (rejoice not over a man that is dead); in the plural number, when we say: 5 it^{b)} °nâšâ d°kâimîn t°nân°, (there are men standing here). Upon such and the like we do not put s°yâmê. Upon such nouns that are plural in number, but in their pronounciation resemble singular ones, as kuryâ⁸⁷ (cities), hemrâ (asses), țairâ (bird), s°yâmê are placed. Upon all words that are written in only one form, and 10 from the pronounciation of which we understand that they are of the plural number⁸⁸—as 'ikê' (εἰκῆ), d°yât°hê(i)kê' (διαθήκη), anankê' (ἀνάγκη)—, s°yâmê are not placed. Upon all personal pronouns in the plural number—as hâlê(i)n, henôn &c., s°yâmê are not placed. All words, which are neither nouns nor verbs, when the 15 personal suffixes are attached to them—as 'al, 'am, mețul. sê(i)d^{h)}, l°wât^{a)}, h°d°ar, (the letters) bê(i)t^{h)}, lâmad^{h)}—do not receive s°yâmê; for we say: kulhôn, kulhê(i)n, 'amhôn, 'amhê(i)n &c. &c.

In short—all words, which, when the personal suffixes are wanting receive s°yâmê, (receive them) likewise when these suffixes 20 are added, as (from) bâttê and dârât°hâ we say bâttain, dârât°hân, bâttaik°hôn, dârât°k°hôn, dârât°k°hê(i)n, and the like. If, without the additions, they do not receive s°yâmê, then, when these are added, they (likewise) do not receive them; as (from) baitâ, dartâ we say: baitân, baitk°hôn, baithê(i)n &c., and others similar 25 to these.

This, also, suffices, on the two points called s°yâmê.

a) ψ 96, 11. b) ? c) ?

CHAPTER XI.

WE WILL NOW TREAT OF THE SPELLING OF THE WORD (COMPOSED)
OF SYRIAC LETTERS.^{89a}

Every letter which is spoken with z^ekâp^hâ and occurs in the middle of a word, is pronounced in spelling with z^ekâp^hâ; and so every r^eb^hištâ (is pronounced) with r^eb^hâšâ, every p^thihtâ with z^ekâp^hâ, every letter before a r^ewihtâ with r^ewâhâ, every letter before an 'allistâ with 'elâšâ, every letter before a massaktâ with 'assâkâ, every letter before a h^eb^hištâ with h^eb^hâšâ. If a letter with h^eb^hâšâ occurs at the beginning of a word—as yûd^h in îd^hâ, îšô',¹⁰ îzep^h, îmâ—it is pronounced in spelling with r^eb^hâšâ. A vowelless letter which occurs at the beginning of a word is pronounced in spelling with z^ekâp^hâ. Every vowelless 'âlap^h which occurs in the middle of a word, is pronounced in spelling with the same vowel as the preceding letter. Every wau r^ewihtâ or 'allistâ, yûd^h¹⁵ massaktâ or h^eb^hištâ which occurs in the middle of a word, is pronounced in spelling with r^eb^hâšâ. Furthermore, every vowelless letter which occurs in the middle of a word, and every letter at the end of a word is pronounced in spelling with r^eb^hâšâ.

This, too, suffices on the spelling of the letters.

20

CHAPTER XII.

WE⁹⁰ WILL NOW SPEAK OF GENERAL POINTS⁹¹ OF PUNCTUATION.

These are four (in number): zaugâ, tahtâyâ, 'elâyâ and pâsôkâ. (We will further show) in what manner it is proper that each one of them be used.

25

Zaugâ is put between the members of the commencement (of a sentence), when the protasis is long;⁹² as kad^h dê(i)n 'et^hiled^h

îšô' b^he b^hê(i)t^h l^hhem daihûd^hâ: b^hyaumai herôdes malkâ^{a)}. Because the protasis is long, zaugâ is put in the middle of it; that is, after the noun daihûd^hâ. In the first place on account of the breath, that the reader be not hard pressed because of the length of the sentence; secondly because it is more fitting to place zaugâ after 'ihûd^hâ than in any other place.

Tahtâyâ is put when the protasis is ended and the apodosis commences; as: kad^h dê(i)n 'et^hâ îšô' lat^hrâ d^hêkesrâyâ d^he p^hîlîpos: m^hša'el(h)wâ l^ht^halmîd^hau(hi) w^h'emar^{b)}. Because the word d^he p^hîlîpos
10 is the end of the protasis, and the word m^hša'el the beginning of the apodosis, it is proper that tahtâyâ be put after p^hîlîpos, in order that it be known that the protasis is at an end and the apodosis commencing.

'Elâyâ is put between the legs⁹³, i. e. the members of the
15 apodosis, when the apodosis is long, as: hâd^hê d^hê(i)n kulâ(h) d^hah^hwât^h d^het^hmallê medem det^he'mar (mâryâ) b^heyad^h n^hb^hîâ . d^hhai [Read d^hâ] b^het^hultâ t^heb^htan[i] w^ht^hê'lad^h[i] b^hrâ: w^hnekrôn š^hmê(h) 'ammanu'êl^{c)}.⁹⁴

Pâsôkâ is put when the sense (of the sentence) is complete;
20 as: h^hwâ ramšâ wah^hwâ šap^hrâ yâumâ had^h.^{d)} and as: yâumânâ 'am(i) teh^hwê b^hepardaisâ.^{e)} When the protasis is incomplete—in that it comes to an end with one clause, zaugâ is not put; but at the end tahtâyâ is placed and then the apodosis sets in; as: kad^h 'al l'ûrešlem: e(t)t^hzi'at^h kulâ(h) m^hdi(n)tâ.^{f)}; and as: wal^hyaumâ
25 d^hat^hêlât^hâ: h^hwât^h meštût^hâ b^hekâtnê' m^hdi(n)tâ d^hag^hêlîlâ.^{g)} If both protasis and apodosis are incomplete, in that they come to an end with one clause, instead of tahtâyâ, sâmkâ is put between protasis and apodosis; as: 'ab^hrâhâm 'auled^h lîshâk^h.^{h)}; and as: da(n)t tet^hkêrê k^hê'p^hâ.ⁱ⁾ If the protasis be medium, so that it comes to

a) Math. 2, 1. b) Math. 16, 13. c) Math. 1, 23. d) Gen. 1, 5.

e) Luke 23, 43. f) Math. 21, 10. g) John 2, 1.

h) Math. 1, 2. i) John 1, 43.

an end with one clause, the apodosis with two or more, the first clause, i. e. the protasis, is divided off by tahtâjâ, the other following clauses, which constitute the apodosis, are divided off by elâyâ. At the end of the whole sentence pâsôkâ is put; as: b^eyarhâ d^hê(i)n daš^et^hâ: 'ešt^olah gab^hril mala^k'hâ: men l^ewât^h 'allâhâ: .5 lag^hlilâ lam^edî(n)tâ d^haš^emâ(h) nâšrat^h.^a); and as: hannânyâ: mânau d^hâk^hanâ m^elâ âtânâ [b^h]^hlebâk^h: datt^ed^haggel b^orûhâ d^ho^hkud^hšâ: wa(t)taššê men kespâ dadd^emê(ih) d^hak^erît^hâ.^b When both protasis and apodosis are long, then must necessarily the protasis be divided off by zaugâ, at the end of which tahtâyâ is put; and the 10 apodosis is divided off by 'elâyâ, at the end of which pâsôkâ is put; as: wah^ewâ d^ho^hk^had^h sâlkîn (h)wau šem'ôn kê'p^hâ w^eyûhanân ak^hh^od^hâ l^hhaiklâ: b^eeddânâ d^haš^olôthâ d^hat^hšâ šârîn: w^hâ gab^hh^orâ [h^{ad} h^og^hîra] d^ho^hmen k^eres 'emê(h): š^ekîlîn (h)wau ^cnâšâ 'ailê(i)n dam^eâd^hîn w^emaîtê(i)n w^esâimîn lê(h): b^ot^har'â d^ho^hhaiklâ 15 d^ho^hmet^hk^erâ šappîrâ.^c

Let this also suffice on the points.

CHAPTER XIII.

LIST OF NOUNS, TOGETHER WITH THE INFLECTION OF THE VERBS
BY THE SAME MÂR(I) ELÎA, THE METROPOLITAN. 20

In the first place one must know, that there are nouns which are used in the singular,⁹⁵ but not in the plural; others that are used in the plural, but not in the singular; there are some which are used in the masculine gender, but not in the feminine; others which are used in the feminine, but not in the masculine. Some 25 again are used in the singular and plural, masculine and feminine. Such as are used in the singular, and not in the plural as: š^erârâ

a) Luke 1, 26. b) Acts. 5, 3. c) Acts. 3, 1. 2.

(truth); kuštâ (truth), 'a(n)tâ (woman). Such as are used in the plural, and not in the singular, as mayâ (water), d°mayâ (price), p°lâtawât^hâ (πλατεῖα). Such as are used in the masculine, and not in the feminine as; nešrâ (eagle), bâkâ (knot), 'ûd^hâ (owl), 5 zaitâ (olive tree), 'arzâ (ceder tree). Such as are used in the feminine and not in the masculine gender, as: s°nûnît^hâ⁹⁶ (swallow),^{a)} šep^hrâ (bird), tet^hâ (fig), 'enb°t^hâ (grape). Such as are used in the singular as well as in the plural, are as the word 10 °nâšâ. Such as are used in the masculine as well as in the feminine gender are as: 'â'ar (ἀήρ), š°mayâ (heaven), šemšâ (sun), rûhâ (wind), h°mârâ (ass). Such as are used in singular and plural number, in masculine and feminine gender; as the noun: š°mayâ. For when we say: lâ b^haš°mayâ d^he^hk^hurs°yâ(h)u d^hallâhâ we show (its being used as) masculine and singular. We say also: 15 nehdôn š°mayâ watt°d^hôs(i) 'ar'â—where we show (its being used as) plural; and we say: semkat^h gê(i)r š°mayâ k^he^hmîrât^h,^{b)} and show (its being used in) the feminine gender.

One must know that for the Syriac nouns there are no rigid rules,⁹⁷ from which one can learn to form from singular and masculine (nouns), plural and feminine ones. On the contrary, one 20 must learn to understand (the inflection) of almost all, through means of tradition—with very few exceptions. For the verbs, however, there exist rules, by means of which one can learn their inflexions, the vowel-movements of their letters, the cases when 25 kuššâyâ and rukkāhâ are made use of. For, as every verb indicating (one) of the tenses is pronounced, (in that form), together with (the forms) to which the personal suffixes are added—in the same manner are inflected all verbs of the same form, denoting the same tense and person.

a) Jer. 8, 7. b) Math. 16, 3.

NOTES.

1. I have rendered turâṣ mam(1)lâ with ὀρθοέπεια, since Eliâ of Tîrhân 4, 17 (compare transl. p. 25 note 2) has taught us the real meaning of these words. Compare also the commencement of Ms. B of Eliâ of Nisibis: d'lešânâ 'ârâmâyâ and of Chap. I—
 5 where orthography as well as orthoepie are mentioned (5, 5).^{a)} It is strange that Baethgen himself (l. c. p. 4) makes use of the senseless expression: "Emendation of the Syriac Language" (Verbesserung der syrischen Sprache).^{b)} The expression seems to have arisen from a wrong conception of the extent of the grammar
 10 of Jacob of Edessa, according to which Wright (Catalogue of the Syriac Manuscripts &c. p. 1168) translates "Emendation of the Mesopotamian Language", although he himself says (ibid.) that it was only "partly with the view of recommending this system (of the vowel-letters) to his countrymen that he composed" his gram-
 15 mar. Abbé Martin (Histoire de la Ponctuation p. 41) translates wrongly: "correction des Šmâhê".^{c)}

2. ܐܬܚܬܐܬܐ = γράμματα, ἐγγράμματα (Steinthal, Geschichte der Sprachwissenschaft p. 285) comp. A letter of Mār Jacob &c. ed. Phillips p. 15, 5. 16, 6, translation p. 77 note. Eliâ of Tîrhân
 20 37, 1. 23, 4, 18. ZDMG. xxxii, p. 486, 16 &c. But Hebrews 5, 12

a) Compare Duval: Grammaire Syriaque p. 70. Severus fol. 44a: ܐܬܚܬܐܬܐ ܐܬܚܬܐܬܐ ܐܬܚܬܐܬܐ.

b) Compare Hoffmann: De Hermeneuticis &c. p. 61.

c) Better Assem. Bibl. Orient. iii, p. 145 "expositio nominum". Comp. P. S., col. 1400.

The order of the letters according to their pronounciation shows that wau and yôd^h are to be read here. Bar 'Eb.^h i, 195 (comp. Zamahšari, l. c.) **הם כחלמה ויזחם שפחה כחפ סה**, comp.

Wallin, ZDMG. ix, p. 38 (حروف الجوف); Brücke, Beiträge zur Lautlehre der arabischen Sprache, p. 36 ff.

10. Eliâ seems to have a sound in mind similar to the French "son mouillé", comp. Duval, Gramm. Syr. p. 24. The Arabic Orthopists reckon **ج** to those letters, pronounced through the tip of the tongue being laid on the upper teeth (Wallin, ZDMG. ix, p. 18), which are called **الحروف الذلّية** (Wright, Arab. Gramm.² i, p. 4). Stade, Hebr. Gramm. p. 61. Harikma p. 6 מוצא הלמד מקצה הלשון נוגע בשרשי השנים המשינים הנקראים בלשון ערבי חנאנא (?) (الثنايا).

11. Bar 'Eb.^h enumerates but three. To šin he gives a separate place with yôd^h. Compare Notices et Extraits ix, p. 27.

12. Bar 'Eb.^h l. c. **זוה לעה חלח מכ עתה ויזחם**; compare Brücke, p. 47.

13. Bar 'Eb.^h râyâ i, 195, 24.

14. Comp. Jacob of Edessa ZDMG. xxxii, p. 485: **م. ح. ح. ح. ح.** Lagarde: Praetermissorum libri duo 204, 8. **ح. ح. ح. ح.** Eliâ of Tirhân 4, 20 (transl. p. 7).

15. Harikma p. 6 ודע כי קשה עליהם הרבה לסמך במלה אחת שתי אותיות שתייהנה ממוצא אחד לקשי הניב [הדבור] בו¹⁾ ; compare Eliâ on the same page, l. 18.

16. Harikma p. 6, 4 והאלף הנקראת המזה (همزة) היא אשר מוצאה יוחר רחיק מכל אותיות הגרון²⁾ ZDMG. ix, 20: **اعلم ان مقتضى القياس ان يعدّ أول المخارج الشفتين لاجتماع الشرف بكلا الاعتبارين المشهورين معا اعنى قرينه من جانب الفوق ومن**

a) See also Bacher: Abraham ibn Ezra als Grammatiker, p. 46.

b) Notices et Extraits, ix, p. 16 **فأولها همزة ومخرجها من أول الحلق فما يلي الصدر**.

מלמ דחבנמ לחבב לח ילל.
 לעזא יתמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.

5

דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.

10

דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.

Bar 'Eb'hâyâ i, 209, 10. דחבנמ דחבנמ דחבנמ.

דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.

15

Ibid. p. 200, 21. דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.

Compare ibid. i, 13, 16. Metrical Grammar ed. Bertheau 20, 162.

Duval, Gramm. Syr., p. 175.

20

24. Comp. Jacob of Edessa, Wright Catalogue, p. 1170. Bar
 Zô'bi, fol. 52a: דחבנמ דחבנמ דחבנמ.

דחבנמ דחבנמ דחבנמ דחבנמ.
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25

דחבנמ דחבנמ דחבנמ דחבנמ.

a) Read .

ܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

Comp. Duval, p. 403. Hoffmann, De Hermeneuticis apud Syros
Aristoteleis², p. 197. Bar Zô'bi in his Metrical Grammar, fol. 105 a.

ܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 5

Ibid., fol. 113 a. ܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
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With which compare the following from Dionysius:

25, 3. Εἶδον δὲ δύο, πρω-
τότυπον καὶ παράγωγον, πρω-
τότυπον μὲν οὖν ἐστὶ τὸ κατὰ
τὴν πρώτην θέσιν λεχθέν, οἶον
Γη, παράγωγον δὲ τὸ ἀφ' ἐτέρου
τὴν γένεσιν ἐσχηχός, οἶον Γαι-
ήϊος. Comp. p. lxxxiv.

Ms. Sachau 226, fol. 43 b. 15

ܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
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ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 25

25. Jacob of Edessa (Phillips, A letter of Mār Jacob, 7, 3)
warns the copyist against this yôd^b. ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

.ܐܢ ܠܗܝܠܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 .ܠܗܝܠܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 .ܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 Comp. Bar^h.i, 209, 11; 73, 25.
 and Severus in note 23.

31. Does Eliâ mean the Christian-Palestinian dialect? See 5
 the Evangelium translation published by Count Franciscus Minis-
 calchi Erizzo (Verona 1861 and 1864) and the fragments in Land,
 Anecdota, iv, pp. 177 ff. It is generally so called; see Bar
 'Eb^hrâyâ in 'Auşar (')râzê ed. Larsow, p. 3b, ܠܗܝܠܐ ܕܡܪܝܢܐ
 k^{et}âb^hâ d^hsemhê, 205, 24^a); comp. Wright, Catalogue, p. 984 b. 10
 Nöldeke, ZDMG. xxii, p. 527, الفلسطينية. As regards the
 matter itself compare ibid, p. 470: „Wir haben hier Zusammen-
 ziehungen, nämlich, in den drei einzelnen Fällen; sonst
 stets getrennt.“

32. Bar Zô'bi in his metrical Grammar Ms. Sachau 306, 15
 fol. 113b (cited by Hoffmann, de Hermeneuticis &c., p. 62, from
 Ms. Petermann, 9, fol. 12b.)

ܠܗܝܠܐ ܕܡܪܝܢܐ
 ܠܗܝܠܐ ܕܡܪܝܢܐ
 ܠܗܝܠܐ ܕܡܪܝܢܐ
 ܠܗܝܠܐ ܕܡܪܝܢܐ
 ܠܗܝܠܐ ܕܡܪܝܢܐ
 ܠܗܝܠܐ ܕܡܪܝܢܐ

20

Severus, fol. 12b: ܠܗܝܠܐ ܕܡܪܝܢܐ ܠܗܝܠܐ ܕܡܪܝܢܐ

ܠܗܝܠܐ ܕܡܪܝܢܐ ܠܗܝܠܐ ܕܡܪܝܢܐ 25

ܠܗܝܠܐ ܕܡܪܝܢܐ ܠܗܝܠܐ ܕܡܪܝܢܐ ܠܗܝܠܐ ܕܡܪܝܢܐ
 ܠܗܝܠܐ ܕܡܪܝܢܐ ܠܗܝܠܐ ܕܡܪܝܢܐ ܠܗܝܠܐ ܕܡܪܝܢܐ

a) Comp. Metric. Gramm.

35. Read with Severus ܐܠܗܐ ܕܡܠܟܐ—although I can not find the place. The examples which Severus gives are very corrupted: (read ܐܠܗܐ ܕܡܠܟܐ) ܐܠܗܐ ܕܡܠܟܐ ܐܠܗܐ ܕܡܠܟܐ ܐܠܗܐ ܕܡܠܟܐ (?), which are partly to be found in Payne Smith, col. 451. The second example in our text belongs to the following.

36. "In short"—comp. below. Bar Malkôn, fol. 43b. ܐܠܗܐ ܕܡܠܟܐ ܐܠܗܐ ܕܡܠܟܐ, Bar Zô'bi, fol. 52a.
 10 ܐܠܗܐ ܕܡܠܟܐ (= ܐܠܗܐ ܕܡܠܟܐ) Bar 'Eb^h. i, 238, 36) ܐܠܗܐ ܕܡܠܟܐ "to be brief". Eusebius on the Star. ed. Wright, 10, 20. The Grammarians use the word ܐܠܗܐ ܕܡܠܟܐ to denote the last letter of a word, comp. Severus, fol. 39a, where the parallel passage in Eliâ of Sôb'hâ, p. 16, 3 has ܐܠܗܐ ܕܡܠܟܐ.
 15 37. Arab. نقل comp. Ibn Mâlik ed. Dieterici, p. ٣٧٩ اذا كان عين الفعل ياء او واوا متحركة وكان ما قبلها ساكنا صحيا وجب نقله. Hebrew: העברה הנעמה על היד מלפניה. Bacher, Terminologie, p. 19.

38. Both readings are possible. Severus has ܐܠܗܐ ܕܡܠܟܐ. Comp. 20 Bar 'Eb^h. ii, 35, 315 (Bertheau, p. 31, l. 277) ܐܠܗܐ ܕܡܠܟܐ ܐܠܗܐ ܕܡܠܟܐ ܐܠܗܐ ܕܡܠܟܐ.

39. ܐܠܗܐ ܕܡܠܟܐ. Comp. Hoffmann, Opusc. Nestor., ܐܠܗܐ ܕܡܠܟܐ; see Land, Anecdota, iii, 5, 3; 8, 14. Fem. 'Aprêm i, 280 F. Josua Stylites ed. Wright, 23, 4. ܐܠܗܐ ܕܡܠܟܐ
 25 ܐܠܗܐ ܕܡܠܟܐ Causa Causarum. Ms. Sachau 180, fol. 82, col. 1. ܐܠܗܐ ܕܡܠܟܐ Wright, Catalogue, p. 522a. Bickell, Carmina Nisibena, p. 61, ܐܠܗܐ ܕܡܠܟܐ ZDMG. xxxii, 487, 2. The verb, in the meaning "comprehend, understand" ZDMG. xxiv, 269, 9. Cureton, Ancient Syriac Documents, p. 43 a. Bickell, l. c.

40. For ܐܠܗܐ ܕܡܠܟܐ comp. Bar 'Eb^hrayâ i, 42, 1. ZDMG. xxvi, 833. Hos. 12, 2; the text there (also in Ceriani's edition)

(2*)

[illegible]

a) Read without âlap^h. b) Read **بوقت**. c) Read **بوقتیکہ**.

d) Read ୧୩୩.

.יִיְהוָה כְּלֹנָתוֹ כְּתֹבָה וּבְחֵן
כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ
כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ (fol. 45 b)
 5 כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ
כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ
כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ
 10 כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ
כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ
כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ
 15 כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ
כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ
כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ
 20 כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ
כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ
כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ
 25 כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ

a) Read כְּמִנְיָנוּ. The verse wants one syllable.

^{a)} מלכא דביתא. חבדא. חבדא. חבדא.
^{b)} חבדא. חבדא. חבדא. חבדא. חבדא.
 חבדא. חבדא. חבדא. חבדא. חבדא.
 חבדא. חבדא. חבדא. חבדא. חבדא.
^{c)} חבדא. חבדא. חבדא. חבדא. חבדא. 5
 חבדא. חבדא. חבדא. חבדא. חבדא. (fol. 46a)
 חבדא. חבדא. חבדא. חבדא. חבדא.
 חבדא. חבדא. חבדא. חבדא. חבדא.
 חבדא. חבדא. חבדא. חבדא. חבדא.
 חבדא. חבדא. חבדא. חבדא. חבדא. 10
 חבדא. חבדא. חבדא. חבדא. חבדא.
 חבדא. חבדא. חבדא. חבדא. חבדא.
 חבדא. חבדא. חבדא. חבדא. חבדא.
 חבדא. חבדא. חבדא. חבדא. חבדא.

42. Bernstein: Johannis Evangelium (Leipzig 1853), p. xviii. 15

Bar 'Eb'rayâ i, 211,13. חבדא. חבדא. חבדא. חבדא. חבדא.
 חבדא. חבדא. חבדא. חבדא. חבדא.
 חבדא. חבדא. חבדא. חבדא. חבדא.
 חבדא. חבדא. חבדא. חבדא. חבדא.
 חבדא. חבדא. חבדא. חבדא. חבדא. 20
 חבדא. חבדא. חבדא. חבדא. חבדא.
 חבדא. חבדא. חבדא. חבדא. חבדא.

a) Ms. חבדא. b) One syllable too few. Read: חבדא?

c) One syllable too many; del. חבדא? d) One syllable wanting. d) See Martin,
 Journal Asiatique 1872, p. 367. f) Ibid. 240,24. Eliâ of Tîrhân חבדא
 חבדא = حروف العلة. Fleischer, Beiträge 1863, p. 107.

ኢትዮጵያውያን ለሰላም ለሰላም ለሰላም ለሰላም ለሰላም
 ለሰላም ለሰላም ለሰላም ለሰላም ለሰላም ለሰላም

Compare Hoffmann, ZDMG. xxxii, p. 750. Duval, Grammaire Syriacque p. 119 gives a different explanation—which however will not account for the fact that the same pronunciation occurs with the other case-determinatives (see Bar 'Eb^h. above). Compare Bar 'Eb^h. i, 220, 27 ff.; ii, 644.

43. Thus with *e*; see Bar 'Alî, ed. Hoffmann No. 3500—but Payne Smith col. 1125 (see note 45) a.

[illegible]

Comp. Nöldeke, Mand. Gramm. p. 163. Duval, p. 116.
ZDMG. xxvi, 829.

15 45. I do not find **𐤊𐤍𐤁** in the Lexicons: The Singular is generally given as **𐤊𐤍𐤁𐤀** Duval, p. 116. C's **𐤊𐤍𐤁** is formed only after the analogy of the other examples.

46. **انته فتحة** probably signifies: the noun with **انته فتحة** (personal Suffixes) mentioned below.

[illegible]

കുറുകെ നോക്കി നിൽക്കുക

കർമ്മകളെക്കുറിച്ച് ചർച്ച

అనుభవములు

• Kōshō Kō Kō

אחרי ו' חבד, חבד, חבד.

م.د. رجب، م.د. رجب، م.د. رجب

מחל וְיָבִיגַם מֵאֵל וְנֶאֱמַר

പിന്നെ, നീക്കം ചെയ്യാൻ

فتی کفر کفر بمقت.

وہیچلیم اور خدایہ حق ہے۔

...ନିଜ (sic) ନିଜ ନିଜ ନିଜ

കൂടുതൽ കൃത്യതയ്ക്കായി

അന്ത്യം, നന്മ, നന്മ.

- 15 The last half of this is to be found, word for word, in Bar Malkôn,
fol. 73b. Bar 'Eb^hrâyâ ii, 11,65 (Bertheau 7,27) has a different

terminology: **מִסְחָר** **מִסְחָר** **מִסְחָר** **מִסְחָר** **מִסְחָר**

مقتله ضح (comp. 73,3,18. 77,18 ff.) i, 79,17 هخ.

کسی سے ^{a)}کوکو۔ جتھکا دم لم لاجہ۔

- 20 49. This passage is to be found in Martin, *Journ. Asiat.* 1873, p. 149, Notes 1 and 2, *ibid.* 1875, p. 69, of the reprint. comp. ZDMG xxxii, p. 741. Honain is mentioned by Bar Zô'bî, fol. 32a,

a) Comp. Dionysius 68,1 = Ms. Sachau 226, fol. 48 b:

Σχήματα δύο, ἀπλοῦν, σύνθετον·
ἀπλοῦν μὲν οἷον ἐμοῦ σοῦ, οὗ σύνθε-
τον δὲ ἐμαυτοῦ σαυτοῦ αὐτοῦ comp.
p. xciii.

אשכנזי חם פאפא
אשכנזי: דא. דא. דא.
אשכנזי חם פאפא
דא. דא. דא. דא.
דא.

50. Bar Zô'bi fol. 75b: ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ
ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ
ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ
ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ with which compare Eliâ of Nisibis;
 51bid. fol. 80 a ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ
ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ
ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ In his Metrical Grammar (Ms.
 Sachau 306, fol. 12b) he says:

10 ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ
ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ
ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ
ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ

The similarity of this passage in Eliâ of Nisibis with Bar
 'Eb'râyâ i, 211 has already been noticed by Martin, Journ. Asiat. 1869,
 15 p. 479 (comp. ibid. 1872, p. 364) where both passages are given.
 Eliâ of Tîrhân 34,12. Severus fol. 39a: ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ
ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ
ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ
ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ
 20 ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ
ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ
ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ For Bar Malkôn see Note 41. Acurensis (Merx, Gramm.
 Syr., p. 73. The book itself does not exist in the Royal Library in
 Berlin) follows Eliâ: ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ
ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ
 25 ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ
ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ
ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ [ܩܪܝܢܐ ܕܥܠܝܐ ܕܢܝܫܒܝܬ]^{b)}

a) ܩܪܝܢܐ? b) Merx, mihi ignotum. Read ܩܪܝܢܐ, which correction,
 as I see, has already been made by Martin, Journ. Asiat. 1872, p. 373.

60. Comp. Severus fol. 40b **ܐܠܗܐ ܠܚܡܐ** and 41a.^{a)} Eliâ of Tîrhân 9, 24; 22,10 **ܠܚܡܐ** *ibid.* 3,18. ZDMG. xxxii, 481. Ms. Peterm.15, fol. 58b **ܐܠܗܐ ܠܚܡܐ** *ܐܠܗܐ ܠܚܡܐ*. Abdišo' Hayyat^{b)}: Elements de Lecture. Mosoul 1869, p. 144. **ܐܠܗܐ ܠܚܡܐ** 5
ܐܠܗܐ ܠܚܡܐ

61. **ܐܠܗܐ ܠܚܡܐ** are mentioned by Bar 'Eb^hrâyâ under the âtwât^hâ met^hgann^ob^hânyât^hâ. So Karmseddin in Payne Smith, col. 2174, comp. Arabic **الادغام** Ibn Mâlik ed. Dieterici, p. ٣٧٩. Mufaṣṣal, p. ١٨٨. Fleischer, Beiträge, 1863, p. 121. Eliâ of Tîrhân 10 makes use of **ܐܠܗܐ** and **ܐܠܗܐ** promiscuously, compare 4,20,10; 40,12. Martin, Journ. Asiat. 1872, p. 357 has published a long passage taken from Severus. It runs parallel with our passage from Eliâ of Nisibis. For the first examples comp. Bar 'Eb^h. (ed. Berth.) 35,321. 15

62. Compare Eliâ of Tîrhân 41,11. Severus fol. 11a. Bar 'Eb^h. l. c. 34,311; and for the next two cases Bar 'Eb^h. *ibid.* 312,313.

63. Bar Malkôn, fol. 47a:

ܐܠܗܐ ܠܚܡܐ ܐܠܗܐ ܠܚܡܐ (fol. 47b.) 20
ܐܠܗܐ ܠܚܡܐ ܐܠܗܐ ܠܚܡܐ
ܐܠܗܐ ܠܚܡܐ ܐܠܗܐ ܠܚܡܐ
ܐܠܗܐ ܠܚܡܐ ܐܠܗܐ ܠܚܡܐ
ܐܠܗܐ ܠܚܡܐ ܐܠܗܐ ܠܚܡܐ
ܐܠܗܐ ܠܚܡܐ ܐܠܗܐ ܠܚܡܐ 25
ܐܠܗܐ ܠܚܡܐ ܐܠܗܐ ܠܚܡܐ

a) **ܐܠܗܐ ܠܚܡܐ**. Causa Causarum. Ms. Sachau 180, fol. 115a, col. 1. b) Wanting in one syllable. c) De Sacy, Notices et Extraits ix, p. 42. **ܐܠܗܐ ܠܚܡܐ ܐܠܗܐ ܠܚܡܐ**

5 64. Severus, fol. 42a. **ܐܬܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ**
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ

64. Severus, fol. 42a. **ܐܬܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ**
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
 Compare Bar Eb^b. ii (ed. Bertheau), 35,319.

65. Although in Mss. B and C it does not belong here, as it
 10 has already occurred under the *ât^hwât^hâ met^hgann^hb^hanyât^hâ*.

66. Bar 'Eb^b. i, 202,22. **ܐܬܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ**
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
 15 **ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ**
 Compare Nöldeke, Syr. Gramm., p. 25.

67. Severus fol. 43b. **ܐܬܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ**
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ

68. Comp. Martin, Journ. Asiat. 1872, p. 335 **ܐܬܝܬܐ ܕܥܝܢܐ**
 20 **ܐܬܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ**
 = **ܐܬܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ**
 (Fleischer, Beiträge 1863, p. 112). Al 'Aṣma'î wrote **ܐܬܝܬܐ ܕܥܝܢܐ**
ܐܬܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
 "Ueber die Umwandlung (eines Buchstaben in einen
 andern) und die Vertauschung (eines Buchstaben mit einem andern).

a) Ms. Mus. Brit. **ܐܬܝܬܐ**, perhaps the better reading. b) Ms. Mus. Brit.
ܐܬܝܬܐ. c) The Ms. is here defect. So in my copy and Ms. Mus. Brit. d) Ed.
 Phillips, p. 6, 7.

b) 15, 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 85

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41,5 and Eliâ of Nisibis continually, comp. ܐܒܝܬܐ ܕܥܕܝܣܐ ܐܒܝܬܐ
Jacob of Edessa, ed. Phillips 15, 18 I do not find this expression
in Bar 'Eb^hrâyâ. ܐܒܝܬܐ = θέσεις positurae V. τίθημι = ܐܒܝܬܐ
as also προθέσεις Dionysius 70, 1 is translated with ܐܒܝܬܐ^a
ܐܒܝܬܐ and ἐπιθετον (33, 1) by ܐܒܝܬܐ ܕܥܕܝܣܐ.

5

ܐܒܝܬܐ Jacob of Edessa ed. Phillips 15, 18 f. Bar 'Eb^h. (ed.
Ber.) 15, 109.

ܐܒܝܬܐ ܕܥܕܝܣܐ Bar 'Eb^hrâyâ i, 242, 8. 243, 6: or simply.

ܐܒܝܬܐ Severus fol. 35b. Bar 'Eb^hrâyâ 44, 3, 8. 74, 9. 243, 16
et al.^b)

10

ܐܒܝܬܐ Duval, Gramm. Syr. p. 124. = Arabic نقطة Amira
p. 48 is the authority for the use of this word. I have not found
it in any of the other national grammarians.

81) Comp. a letter of Mār Jacob ed. Phillips, p. 15 below.
Bar Malkôn, fol. 44a:

15

ܐܒܝܬܐ ܕܥܕܝܣܐ ܐܒܝܬܐ ܕܥܕܝܣܐ ܐܒܝܬܐ ܕܥܕܝܣܐ
ܐܒܝܬܐ ܕܥܕܝܣܐ ܐܒܝܬܐ ܕܥܕܝܣܐ ܐܒܝܬܐ ܕܥܕܝܣܐ

meaning, as it is also used to denote the vowel-signs Severus p. 35a. B. O. ii,
p. 83. Amira p. 34, Duval, p. 73; and the accents, Jacob of Edessa, ed. Phillips
69, 21. 70, 15. Wright, Catalogue etc. p. 107 b. (For a curious misunderstanding
of the term S'yâmê where it has nothing to do with punctuation marks, see Abra-
ham Echelensis in his edition of 'Ab^hdîsô's Catalogue, Rome 1653, p. 176.)

a) Compare ܐܒܝܬܐ ܕܥܕܝܣܐ Bar 'Eb^hrâyâ i, 84. Chap. xxii. Severus
fol. 14a. Aprêin in B. O. i, 64. Bernstein, Lex. to Chrest. p. 169. b) ܐܒܝܬܐ
= στίγμή, compare Isaiah 29, 5 (Hexapla). ܐܒܝܬܐ ܕܥܕܝܣܐ ܐܒܝܬܐ
ܐܒܝܬܐ ܕܥܕܝܣܐ LXX, ὡς στίγμή παραχρημα. V. στίξω = ܐܒܝܬܐ Bickell,
Glossary to Carmina Nisibenia p. 35. Prov. 19, 7. Hex. verb. denom. Wright,
Catalogue p. 463b. c) I do not understand this expression—ܐܒܝܬܐ is used
by the Eastern Syrians for ܐܒܝܬܐ, but that brings us no further.

Dionysius 31, 1. Εἰσὶ δέ τινες Ms. Sachau 226, fol. 44b.

ένικοι χαρακτῆρες καὶ κατὰ κῶττε εἰς π. αὐθουκ
πολλῶν λεγόμενοι, οἷον δῆμος π. κῶττω π. κ. κῶττω
χορὸς ὄχλος καὶ πληθυντικοὶ κ. κ. εἰς π. αὐθουκ
5 κατὰ ἐνικῶν τε καὶ δοικῶν, .κ.κ. .ὁ.κ. γ.κ. .μ.κ.α.κ.κ.
ἐνικῶν μὲν ὡς Ἀθῆναι Θῆβαι, .κ.κ. π. κ. α.κ. .κ.κ.
δοικῶν δὲ ὡς ἀμφοτέρου. π. κ. κῶττω
π. κ. κῶττω π. κ. κῶττω

Comp. p. lxxxvii.

10

.μ.κ.α.κ.κ. π. κ. κῶττω
εἰς κ. :π.α.κ. π. κ. εἰς
α.κ. γ.κ. .μ.κ.α.κ.κ. π.κ.κ.
α.κ.κ. .κ.κ.κ. κ.κ.α. κ.κ.κ.
κῶττω κῶττω .κ.κ. π.
.μ.κ.α.κ.κ. π. κ. κῶττω
γ.κ. .μ.κ.α.κ.κ. π. κ. κῶττω
15 .κῶττω κ.κ.α.κ.κ. α.κ.

15

83) Eliâ of Tîrhân (26, 21) calls such forms κ.κ.α.κ.κ. α.κ.α.
(جمع الجمع)—viewed from another standpoint Bar 'Eb'râyâ (i,
243, 25) κ.κ.α.κ.κ. κῶττω—which passage is also to be
compared with Eliâ of Nisibis.

20

Bar Zô'bî, fol. 17a κ.κ.α.κ.κ. π.κ.α.κ.κ. κ.κ.α.
κ.κ.α.κ.κ. .κ.κ.α.κ.κ. .κ.κ.α.κ.κ. π.κ.α.κ.κ.

84) Bar Zô'bî fol. 17a. κ.κ.α.κ.κ. π.κ.α.κ.κ. κ.κ.α.
.κ.κ.α.κ.κ. .κ.κ.α.κ.κ. .κ.κ.α.κ.κ. γ.κ. .κ.κ.α.κ.κ.

Bar 'Eb'râyâ I, 244, 5. π.α.κ.κ. κ.κ.α.κ.κ. κῶττω

25

π.κ.α.κ.κ. κ.κ.α.κ.κ. κῶττω κ.κ.α.κ.κ. κ.κ.α.κ.κ. γ.κ. .κ.κ.α.κ.κ.

a) Read with double κ as in Ms.

Payne Smith, col. 1310. Comp. Merx, Gramm. Syr. p. 23. Duval p. 62. Bernstein s. v.

As regards ܠܝܠܝ Eliâ agrees with K. (P. S. 1449) against Bar 'Eb^hrâyâ (ibid.).

5 88) Bar Zô'bî fol. 17a. ܠܠܝܠܝ ܠܠܝܠܝ ܠܠܝܠܝ ܠܠܝܠܝ ܠܠܝܠܝ ܠܠܝܠܝ ܠܠܝܠܝ ܠܠܝܠܝ. These words are probably reckoned as plurals because of their ending in ܠܠܝܠܝ. Comp. Nöld., Gramm. p. 11 note 1; Merx, Gramm. Syr. p. 83, the s'yâmê points are not placed: "ubi vero ex litteris ipsis aut terminatione plurale cognoscitur."

89) Bar 'Eb^hrâyâ, however (i, 244, 11) writes šê(i)d^h and ḥ^hd^hâr with s'yâmê. Duval, p. 125.

ܠܠܝܠܝ ܠܠܝܠܝ comp. Eliâ of Tîrhân 15, 15. 24, 20. Bar Zô'bî fol. 77a. Comp. ܠܠܝܠܝ ܠܠܝܠܝ Bar 'Eb^h. i, 15 89, 12. 93, 17. 95, 5.

89a) ܠܠܝܠܝ Syllabarum formatio. P. S. col. 967 following B. O. iii, p. 307. I am indebted to Prof. Nöldeke of Strassburg for the understanding of this chapter. He most kindly sent me, in answer to my question, a full explanation and translation of
20 the same. As regards the heading of the chapter he says: Den Titel hätte man also wörtlich zu übersetzen: "Nun wollen wir reden vom Buchstabiren des Wortes der syrischen Buchstaben." Das ist eine ungeschickte Art des Ausdrucks für "darüber wie die syrischen Buchstaben, welche je ein Wort constituiren, beim Buch-
25 stabiren bezeichnet (resp. vorgetragen) werden. ܠܠܝܠܝ ܠܠܝܠܝ ist eine feste Verbindung: "Buchstabiren des (jeweiligen) Wortes"; da wird nun: der [einzelnen] syrischen Buchstaben etwas ungeschickt im Genitivverhältniss angehängt. Wir würden eher erwarten ܠܠܝܠܝ ܠܠܝܠܝ ܠܠܝܠܝ ܠܠܝܠܝ.

30 90) Severus fol. 23ff. has this passage word for word, part of which I have made use of in the text. He gives, generally, more

כִּי־כִּי־מִלֵּךְ מִלֵּךְ מִלֵּךְ : מִלֵּךְ מִלֵּךְ מִלֵּךְ
 מִלֵּךְ מִלֵּךְ מִלֵּךְ (fol. 35 a) מִלֵּךְ מִלֵּךְ מִלֵּךְ
 ✥ מִלֵּךְ

Bar Malkôn, fol. 37 a:

5 . מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ
 . מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ
 . מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ
 . מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ
 10 . מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ
 . מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ
 . מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ
 . מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ

91) Perhaps it were better to read **מִלֵּךְ מִלֵּךְ** with
 15 Severus fol. 24 a—who adds **מִלֵּךְ מִלֵּךְ מִלֵּךְ**.
 For this division compare fol. 25 b **מִלֵּךְ מִלֵּךְ מִלֵּךְ**
מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ. Jacob of Edessa (ed.
 Phillips, p. 14, 7) divides them in **מִלֵּךְ מִלֵּךְ מִלֵּךְ** (comp.
 ibid. 17, 17. Martin, Tradition Karkaphenien p. 45. Payne Smith,
 20 col. 755). Bar Zô'bi (Martin: Traité de Bar Zû'bi sur l'accent des
 Syr. Orientaux. Actes de la Soc. Phil. iii, no. 1) in **מִלֵּךְ** (1, 4.
 11, 15) and **מִלֵּךְ מִלֵּךְ** (18, 20), which last division we find again
 in Bar 'Eb^hrâyâ (ed. Phillips, 26, 24. 27, 1 f. b.) **מִלֵּךְ מִלֵּךְ** and
מִלֵּךְ מִלֵּךְ. The commentary to Bar 'Eb^h. ii, p. 75 uses **מִלֵּךְ מִלֵּךְ**
 25 and **מִלֵּךְ מִלֵּךְ**.

92) Bar 'Eb^h. ii, 76 v. 850:

 . מִלֵּךְ מִלֵּךְ מִלֵּךְ
 . מִלֵּךְ מִלֵּךְ מִלֵּךְ מִלֵּךְ

a) The wau is written in red by a different hand.

[illegible]

The oldest authority for all

Ms. Sachau 226, fol. 43 a

this is Dionysius 31,1. Εἰσὶ δὲ
 τινες ἐνικοί χαρακτῆρες καὶ κατὰ
 πολλῶν λεγόμενοι, οἷον δῆμος
 10 χορὸς ὄχλος· καὶ πληθυντικοὶ
 κατὰ ἐνικῶν τε καὶ δοικῶν, ἐνικῶν
 μὲν ὡς Ἀθῆναι Θῆβαι, δοικῶν δὲ
 ὡς ἀμφοτέροι. Comp. p. lxxxvii.

[illegible]

For Bar 'Eb^hrâyâ compare the two chapters of his metrical Grammar ed. Bertheau pp. 9 l. 45—12 l. 77. Of the authorities cited in the preceeding notes, Bar 'Eb^h. seems to follow Severus closely; compare especially the order in which the different rules are given.

a) Math. 16,2.

חֲסִידֵי קָדְשֵׁנוּ חֲסִידֵי חֲסִידֵינוּ חֲסִידֵינוּ
וְהָיָה לָנוּ חֲסִידֵינוּ

Bar Malkôn, fol. 43b:

מִלֵּוּתָא דְּחִיבָא דְּחִיבָא דְּחִיבָא
וְהָיָה לָנוּ חֲסִידֵינוּ 5
חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ (sic!) חֲסִידֵינוּ
חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ
חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ
חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ 10
חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ
חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ
חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ
חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ
חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ 15
חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ
חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ
חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ
חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ
חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ 20
חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ
חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ
חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ
חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ

a) Ms. Mus. Brit. חֲסִידֵינוּ.

b) Ms. Mus. Brit. חֲסִידֵינוּ.

c) Ms. Mus.

Brit. חֲסִידֵינוּ.

d) Ms. Mus. Brit. om.

e) Ms. Mus. Brit. חֲסִידֵינוּ.

f) Ms. Mus. Brit. reads this line: חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ

חֲסִידֵינוּ. g) Ms. Mus. Brit. חֲסִידֵינוּ.

h) Ms. Mus. Brit. חֲסִידֵינוּ.

חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ חֲסִידֵינוּ.

I do not quite see how, in our text p. 20, 14, the verb 'estamk comes to be enumerated together with others ending with a guttural. It is possible that something has here been omitted, and that this verb, together with the three preceding ones, belongs to a different rule. Bar Zô'bi in his fifth kânûn, speaking of such verbs whose first letter is one of the **קב"ל** **קב"ל**, says:

[illegible]

The form of the Imperative of verbs *tertia yûd^h* ܡܝܕܝܬܝܐ is
10 peculiar to the East Syrians. Bar 'Eb^hrâyâ i, 152, 16 ff. madⁿe^hâyê;
154, 12 Šôb^hâyê. Nöldeke, Syr. Gramm., § 176 D. Bar Malkôn,
fol. 41 a last line:

၂.၁၁၁၁ ကုမ္ပဏီလီမိတက်
 ၂.၁၁၁၁ ကုမ္ပဏီလီမိတက်

15 103. Bar Zô'bî has quite a list of such enumerations. They
really belong to the Lexicon; but see Bar 'Eb'hâyâ i, 98,28.

104. See Hoffmann: Opusc. Nest. 57,14. The Commentary 75,19 has exactly the same reading as our text. كتاب الترجمان 79,86 in the edition of Lagarde. Bar Zô'bi in his fifth kânûn. Bar 20 'Eb^h. ii, 97, l. 1143. Ilch, Berichtigungen &c., p. 20.

105. Bar Bahlûl (Ms. Sachau 305). عليه قِي ارسل ويكون.
 نزع. عليه قِي عليه عليه. عليه عليه عليه.
عليه عليه عليه, عليه عليه. عليه عليه عليه عليه.
عليه عليه عليه عليه عليه عليه عليه عليه.
 جلع. عليه عليه. عليه عليه عليه عليه عليه عليه.
 The last words again in Opusc. Nest. 46,20, comp.
 ارسل وايضا انزع ثيابه عليه. عليه عليه عليه عليه.
عليه عليه عليه عليه عليه عليه عليه عليه.
 Bar Zôbî l. c. عليه عليه عليه عليه عليه عليه عليه عليه.

APPENDIX.

Ms. Sachau 72 (unpaginated); end of Kurrsâh $\overline{\mathfrak{R}}$ =Hoffmann,

Opusc. Nestor. 38,21.

[illegible]

5 օճ ԿՏԻԿԻՄԼ. օճԿ ԴՅԻՆԿԻ ԵՄ ԴԻՆԵԼԻԿ.
 ԵՄՈՒՆԿ ԿՁ ԻՏԻՃԼ. Ե: ԵՄ ՏԻՆԿ ԴՏԻՃԼ. ԵՃԼ. Ե:
 ԻԵՏԻ ԵԶԻՆԿԻՑ. ԵՄ ԴՅԻՆԿ ԿԻՑ [ԵՑ] ԵԿԻՑ. ԼԵԿԻՑ
 Ե, ԵՄՈՒՆԿ ԽԼ ՏԻՆԿ ԶԵՐԿ. ԵՆԿ ԴՅ ԴՅԻՆԿ ԽԼ ԶԵՐԿ
 ԶԵՐԿԻՑԻ ԿԻԶ ԴՅ ԻԵՏԻՑ. ԽԼ ԿԻՑԿ ԵՑԻ ԴԵԼ: 5
 ԻԿԼ ԵՄՈՒՆԿ ԵԿԻ ԴՅԻՑ ԵՑ ԵՄՈՒՆԿ: ԼԵԿԻՑԻ ԴԵԼԿԿ
 ԵՑԻ ԴԵԼ: ԴՅԻՑ ԵՄՈՒՆԿ ԽԼ ԵՑԻՑԻ ԵՃԼ. ԵՑԻՑԻՑԻ
 ԴՅԻՑԻՑ ԼԵԼԻՑ. ԵՑ ԴՅ ԿՏԻՑԻ ԽԼ ԵՑԻՑԻ ԵԶԻՑԻՑԻ. ԿԻԶ
 ԻԻՑԻՑԻ ԵՄ ԻԻՑԻՑԻ ԽԼԻ ԿԻՑ: ԴՅԻՑ ԵՄՈՒՆԿ: ԿԼ
 ԿԵԼԿԻ ԵԿԻ. ԴԵԼԻ ԽԼ ԵԼԻԿԻՑԻ ԴՅՑ ԵԶԻՑԻ ԿԻՑԻ ԴՅԻՑ
 ԽԵՑԻՑԻ. ԵՑ ԴՅ ԴՅԻՑԻ ԴԵԼԿԿԻ ԵԿԻ ԴԵԼ: ԽԼ ԵՑԻՑԻ
 ԴՅԵԼԻԿԻՑԻ ԴՅԵԼԻՑ ԽԵԿԼ: ԴՅՑ ԵՑԻՑ ԴՅԵԼԻՑԻ ԽԼ
 ԴՅԻՑ ԽԵԿԼԻՑ ԿԻՑ: ԵՄ ԴՅԻՑԻ ԿԻՑ ԵՑԻ ԻԵԼԻ
 ԼԻԵԼԻ ԵՆԻԼԻ ԼԵԼԻՑ ԵՆԻԼԻ ԼԵԼԻՑ. ԿԵԻՑԻՑ ԻԵԼԻ.
 Ե: ԵՄ ՆՅԵՑԻ ԵՄ ԵՆԻԼԻՑ ԵԿԻՑԻՑ ԿԵԼԻՑԻ, ԽԼ ԻԵԼԻ 15
 ԵՑԻՑ ԵՄ ՆՅԵՑԻ ԵՄ ԽԵԼԻՑ ԵԿԻՑԻՑ ԿԵԼԻՑԻ, ԽԼԻ ԵՆԻԼԻ
 ԿՏԻՑԻ ԼԵՑԻՑ ԵԿԻՑԻՑ ԿԵԼԻՑԻ, ԿԵԼԻՑ. ԴՅԻՑԻՑ ԵՄ ԽԼ
 ԵՆԻԼԻ ԵՄ ԽԵԼԻ ԵԿԻՑԻՑ ԿԵԼԻՑԻ: ԿԵԼԻՑ ԵՆԻԼԻ: ԵՑԻ
 ԼԵՑԻՑ ԵՄ ԽԵԼԻՑ ԵԿԻՑԻՑ ԿԵԼԻՑԻ, ԽԼԻ ԵՆԻԼԻ ԵՄ

a) Job. 36,4. P. S. col. 820.

כְּסִבְיָהּ יִתְלַבֵּן. וְכִּי חֲסִיבָהּ (2) דְּכִּי וְכִי חֲסִיבָהּ
 כְּסִבְיָהּ, כִּי. כִּי חֲסִיבָהּ כִּי יִחְסֶה לְכִי לְכִי
 וְכִי חֲסִיבָהּ וְכִי חֲסִיבָהּ חֲסִיבָהּ וְכִי חֲסִיבָהּ וְכִי
 חֲסִיבָהּ. חֲסִיבָהּ וְכִי חֲסִיבָהּ חֲסִיבָהּ וְכִי חֲסִיבָהּ
 5 יִשְׁמַע וְכִי חֲסִיבָהּ וְכִי חֲסִיבָהּ חֲסִיבָהּ. חֲסִיבָהּ
 חֲסִיבָהּ חֲסִיבָהּ: חֲסִיבָהּ וְכִי חֲסִיבָהּ. חֲסִיבָהּ
 וְכִי חֲסִיבָהּ. חֲסִיבָהּ וְכִי חֲסִיבָהּ חֲסִיבָהּ וְכִי חֲסִיבָהּ
 חֲסִיבָהּ חֲסִיבָהּ. חֲסִיבָהּ וְכִי חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ
 חֲסִיבָהּ חֲסִיבָהּ. חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ
 10 חֲסִיבָהּ. חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ. חֲסִיבָהּ
 חֲסִיבָהּ חֲסִיבָהּ: חֲסִיבָהּ, חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ
 חֲסִיבָהּ חֲסִיבָהּ: חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ, חֲסִיבָהּ
 חֲסִיבָהּ חֲסִיבָהּ...

Here the Ms. breaks off. The second half of the page is missing. On fol. b we can still make out:

15

חֲסִיבָהּ (Opus. Nest. 41,1.) חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ
 חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ
 חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ
 חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ חֲסִיבָהּ

a) Amos 3,12! b) Gen. 30,29. c) 1 Sam. 3,3.

၁) ကမ္ဘာပေါ်၌ အလွန်အမင်း နေထိုင်သူများသည်
 ကမ္ဘာပေါ်၌ အလွန်အမင်း နေထိုင်သူများသည်
 ကမ္ဘာပေါ်၌ အလွန်အမင်း နေထိုင်သူများသည်
 [အလွန်အမင်း]

a) Jer. 12,4.

b) Math. 21,12.

c) Rom. 11,3.

ADDITIONS AND CORRECTIONS.

I notice that a large number of mistakes have remained uncorrected. The great distance from the place of printing made it impossible for me to see more than one proof; of some of the sheets I have seen *none at all*. I must ask the kind indulgence of the reader for this unusually large list of errata. The following list makes no pretence of completeness, obvious misprints having been occasionally omitted.

In a number of proper names, such as Juhanân Ja'kôbh, &c., the J must be changed into Y. In the first part I have written Tirhân instead of the more correct Tîrhân. In the Syriac text there is an inconsistency in the use of the vowels e and ê, a and â. This is due to the Mss. which, like most modern Nestorian ones, often make no distinction between the long and the short vowels. In the latter part of the text I have corrected a number of these cases and substituted the correct forms. Distinctly Nestorian peculiarities have of course been allowed to remain.

P. 6 to note a) See Horst, Des Metrop. Elias von Nisibis Buch vom Beweis der Wahrheit des Glaubens. 1886, p. xxiv ff. (Lit. Bl. f. Orient. Phil. iii, p. 88. D. L. Z. 1886, No. 46, col. 1641. T. L. Z. 1886, No. 21. Rev. Crit. 1886, No. 51, p. 481.)
ibid. to note b) 'Ab'dîsô' does not say that the author mentioned in B. O. iii, p. 100 ff. wrote any grammatical treatise. Assemânî here confounds Hazzâyâ with Huzâyâ. (Hoffmann, Pers. Märt., p. 117.) Baethgen (T. L. Z. 1887, No. 10, p. 223) has been misled by this mistake to refer the ܐܠܡܢܐܝܐ ܡܠܝܟܐ (Frothingham, Stephen bar Sudaili, p. 4, who also follows Assemân) to Dionysius Thrax. To

note c) cf. also Guidi, in *Bulletino Italiano degli studii Orient.* Nuova Serie 1877—82, p. 104ff. P. 7, 25, See now Horst, *Die Canones Jacob's von Edessa.* 1886, p. 70 ff. (Lit. Cent. Bl. 1886, No. 34, col. 1145. D. L. Z. 1887, No. 9, col. 288) and Wright, *Encycl. Brit. art. Syr. Lit.*, p. 840; 27, On Ḥonain see Wright, *ibid.* p. 846. P. 8, 8 Wright, p. 852; 24, Wright, *ibid.* P. 9, 12, Wright, *ibid.*, p. 852, wrongly connects Yauseph^h with ʾĪšō'yab^h bar Malkōn of Sōbbā. See the authorities quoted; 28, 569 for 509; P. 10, 9 Kardāhī in his *الاحكام* Rome 1880, says expressly (p. ٦) that he has made use of this treatise of *الياس بن شينة*. In a small grammar printed in Urmia in the local dialect (Title: *ܕܡܠܟܐ ܕܡܬܐ ܕܡܠܟܐ ܕܡܠܟܐ*) I find many of the rules given by Eliā word for word. Bar Zō'bi seems also to have been used; *ibid.* l. 30. cf. Wright, *loc. cit.*, p. 852; P. 13, note c) add.: Abbeloos, *Acta Sancti Maris*, p. 23; P. 15, 9. Prof. Nöldeke suggests to me to read: *ܕܡܠܟܐ ܕܡܬܐ ܕܡܠܟܐ* [ܡܠܟܐ?]; 19, Nöld. *ܕܡܠܟܐ ܕܡܬܐ ܕܡܠܟܐ*; P. 16, 7 Nöld. Kardāhā; P. 18, 2 Nöld. *ܕܡܠܟܐ ܕܡܬܐ ܕܡܠܟܐ*; 26, ff. compare P. S. cat. 45. P. 22, note c) add: Wright, *Some Apoc. Psalms in Syriac* (Reprinted from PSBA June 1887) p. 1; P. 23 last line add: The example cited by Assem. does really occur. 47, 21; P. 24, note c), Nöld.: Del. last part; the subject begins with "thy unworthy Eliā". P. 25, del. note a) Prof. Duval writes: "*ܡܠܟܐ ܕܡܬܐ ܕܡܠܟܐ* est exacte et signifie "des regles de conduite", litt. "de choses dirigeantes", cf. B. O. iii, 1, p. 343 b et iii, 2, 901. Comp. also B. O. iii, p. 182. Hoffmann, *De Hermeneuticis* 211, 25; P. 26, note a) *dʰabʰe(i)n*; P. 34, 12 *zelgʰê*; 29, *zēkipʰtâ*; P. 35, 17 *neʿbadʰ*. P. 37, 1 *pâthûrâ*. P. 38, 9 *'izepʰ*; 10 *metʰtul*; 14 *'abʰdan(i)*, *barrēkʰan(i)*; 15 *kadʰšan(i)*. P. 39, 5 *har(r)an(i)*, *mʰhar(r)în*; 9 *wa(m)marmʰrânê*; 20 *ašle(t)tan*; note a) add. Kardāhī *الاحكام* p. 61, 20. P. 40, 2 *metʰya(h)bin* &c. P. 41, 2 *walʰmekbʰeran(i)*; 4 *prutdʰka*; 7 *nehʰpʰônâkʰ*; 8 *nehʰpʰan(i)*. P. 43, note b) read Sirach 8,7 (ed. Lag., p. 8); note c) add. cf. Notes p. 52, 10. Bar 'Ebh. i, 26, 17. P. 45, 8 *dʰekesaryâ*. P. 46, 7 Sâtânâ.

Notes p. 1* add. 'Abbdîšō', Pardaisa dʰa'den (Ms. Amer. Or. Soc.) in explanation of the Prooemium: *ܕܡܠܟܐ ܕܡܬܐ ܕܡܠܟܐ* (P. S. 784 *ܕܡܠܟܐ ܕܡܬܐ ܕܡܠܟܐ*). P. S. catal. col. 516, 518. B. O. iii, 139, 144. Bar 'Ebh. i, 7, 22; 44, 20 &c. Frothingham. Bar Sudaili 42, 18. Eliā of Tīrhān 6, 16; 8, 2. P. 2* note a) add. cf. Kautzsch, *Gram. d. Bibl. Aram.*, p. 20, note 2. Levy, *Talm. W. B.*, iii, 495.

P. 5*, 20 cf. Acts 10, 13. P. 8*, 18 cf. אֲחִינֹחַם. Steinschneider, Hebr. Bibl., xx, 4. P. 9*, 18 כַּסָּא. P. 10*, note b) cited by K. in P. S. col. 1569; note c) Delete! Nöld. "אֲחִינֹחַם O Verständiger". cf. also Lagarde, Anal. 20, 25: 170, 11. P. 11*, note a) Del.! Nöld. אֲחִינֹחַם. P. 14*, note 31. Prof. Nöldeke calls my attention to the fact that this supposition is incorrect. The name comes from the false notion that the P^esittâ was written in Palestine, cf. also P. S. 2585. s. r. כַּסָּא (but 1974—כַּסָּא!). John of Malala (ed. Dindorf, p. 12) says distinctly: ἐπειδὴ γὰρ Συρίαν τὴν Ἰουδαίαν καὶ Σύρους οἱ παλαιοὶ τοὺς Παλαιστίνους ὠνόμαζον. P. 17*, 1 add. כַּסָּא Bar 'Ebh. i, 156, 17. P. 19*, 22 read *Opusc. Nest.* 33, 3. P. 20*, 5, Nöld.: "Für hat der Gött. Codex כַּסָּא" cf. also P. S. 527 כַּסָּא. P. 21*, 5 כַּסָּא; 7 כַּסָּא; 12 Ms. כַּסָּא, Read כַּסָּא; del. note b)! P. 22*, 3 כַּסָּא; 11 Ms. כַּסָּא; 24 Terminology; P. 24*, 10 so my Copy; read נָקַל. P. 25*, 19 read ,כַּסָּא. P. 26*, 2 for 'כַּסָּא read כַּסָּא. P. 27*, 1 כַּסָּא; 10 add. cf. P. S. 2214. P. 29*, 19 כַּסָּא. P. 30*, note a). On a Ms. containing a similar fuller recension see Proceedings Am. Or. Soc. May 1887, p. xxxiv. There is also a Ms. containing this tract in the collections of the Soc. Prom. of Christ. Know. at Cambridge (Encycl. Brit. art. Syr. Lit., p. 843). Prof. Wright kindly informs me that this too probably contains the fuller recension. Müller, Ibn Abi Useibia i, 318, 6 (see Lesarten, p. 36) gives the better reading بِشَقِشَاهِي I see that Dr. Löw (ZDMG. xl, p. 764) and myself have hit upon the same explanation (my Ms. was in the hands of the printer in June 1886), though כַּסָּא is hardly correct. The form corresponds exactly to כַּסָּא, cf. P. S. 540 s. r. כַּסָּא. Löw, P. N., p. 225. Read also פְּשִׁוּן דְּבָרִים. P. 31*, 9 כַּסָּא? P. 32*, 3 for *also bei* read *see also*; 11 to כַּסָּא add. Bar 'Ebh. i, 194, 10 comm. to Math. 16, 33; l. 25 read 746; 26 כַּסָּא. Kardâhi also (66, 5) explains simply ای الحروف التي تسقط في اللفظ. P. 33*, 6 read 1586; 7 read 362; 8 כַּסָּא. P. 34*, 1 cf. now P. S. s. r.; 9 read 2173; 12 read 41, 20; l. 25 so Ms., read כַּסָּא. P. 35*, 2 כַּסָּא; 12 כַּסָּא. P. 36*, 3 כַּסָּא; 10 cf. כַּסָּא Land iv, 216; l. 25 כַּסָּא; 28 Kuššaitâ. Acc. to Bar 'Ebh. to Acts 2, 9 (ed. Klamroth, 5, 88 cf. to Amos 9, 7, ed. Moritz 12, 14, Gram. i, 19, 12) this is the Nest. reading. Cf. the Hebrew forms כַּסָּא (Targ. Yeruſ. i and ii, Talm.

Yerus.) and קשטקיא (Targ. Onk., Targ. to Prophets, Talm. Babli). See passages in Levy's Lexicons s. v., Berliner, Targ. Onk. p. 5. The 'Ârâk^h (ed. prin.) gives both forms, under קשטקיא also קשדקיא, probably a misprint. P. 37*, 6 read 1797; l. 16 *John*. P. 38*, 8 ~~קשטקיא~~; 9 ~~קשטקיא~~. P. 40*, 8 add. ~~קשטקיא~~, ~~קשטקיא~~, ~~קשטקיא~~. Bar 'Ebh. i, 179, 20. P. 41*, 11 [קשטקיא] before קשטקיא. P. 42*, 22 read 36, 6ff. P. 44*, 7 *I do not believe*. P. 46*, 9 קשטקיא. P. 47*, 17 קשטקיא; l. 26, read 75. P. 48*, 12 read 14 קשטקיא. P. 54*, 12 cf. Kardâhî ~~קשטקיא~~, p. 61, 4. P. 66*, 16 cf. P. S. col. 2692. P. 67*, 1 cf. P. S. col. 2591.

Text. מ l. 5—א l. 10 cited in Abr. Echel. ed. of the Catalogue of 'Ab^hdišô', p. 177. א l. 10 קשטקיא. . l. 2 קשטקיא. ק l. 15 קשטקיא. ל l. 2 קשטקיא. ק l. 14 so Ms. read קשטקיא or קשטקיא. מ l. 21 so Ms. ~~קשטקיא~~? מ l. 1 קשטקיא. ~~ק~~ note l insert B.

Columbia College, N.-Y., August 1887.

חֲבִיבִי. תְּמַלִּיךְ. יִשְׁכַּבְּ. וְהָאֵל (fol. 56b) חֲבִיבִי לְכָל
 אֲדָמָה. לְכָל חַיָּה וְלְכָל בְּרִיָּה וְלְכָל מַלְאָךְ וְלְכָל
 אֲנָשִׁי יִשְׂרָאֵל. יִשְׁכַּבְּ. וְהָאֵל חֲבִיבִי לְכָל
 אֲדָמָה וְלְכָל חַיָּה וְלְכָל בְּרִיָּה וְלְכָל מַלְאָךְ
 וְלְכָל אֲנָשִׁי ^{a)}יִשְׂרָאֵל.

5

וְהָאֵל חֲבִיבִי לְכָל אֲדָמָה וְלְכָל חַיָּה וְלְכָל בְּרִיָּה
 וְלְכָל מַלְאָךְ וְלְכָל אֲנָשִׁי יִשְׂרָאֵל. וְהָאֵל חֲבִיבִי
 לְכָל אֲדָמָה ^{b)}וְלְכָל חַיָּה וְלְכָל בְּרִיָּה וְלְכָל מַלְאָךְ
 וְלְכָל אֲנָשִׁי יִשְׂרָאֵל.

a) C וְהָאֵל. b) C וְהָאֵל חֲבִיבִי לְכָל אֲדָמָה וְלְכָל חַיָּה וְלְכָל בְּרִיָּה וְלְכָל מַלְאָךְ וְלְכָל אֲנָשִׁי יִשְׂרָאֵל.

c) C adds וְהָאֵל.

[illegible]

I have omitted the next four sections, which contain nothing but a dry enumeration of the forms of the different tenses, both with and without the personal Suffixes. (See Note 103.) 20

[illegible]

a) C K₂O₂.n.

[illegible][illegible]

a) C **ጸጸጸ**. b) C **ጸከሕከሐ**! c) C **ከሐ** repeating the preceding sentence. d) C **ጸሐሐሐ**. e) C **ጸሐሐ**. f) C om. See note 100. g) C **ሐጸጸጸ**! h) See note 101. i) Wanting in C. k) C om. l) C **ሐከሐ**.

[illegible]

a) C om. b) C **ചുവട്**. c) C **ചുവട്**. d) C **ചുവട്**. e) C **ചുവട്**!

f) omitted in C.

[illegible]

a) Add. **בְּחֵץ**. b) C om. c) C **בְּחֵץ**. d) B om. e) C

ጥቅም. f) B omits all this. g) C **ገጽ ፩ ሆኖ**. h) C twice.

i) B **بِخُفَةٍ**. k) C **مَعْقِنٍ**!

01. 02. 03. 04. 05. 06. 07. 08. 09. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838.

a) A leaf is missing here in Ms. B. This and the following word do not belong here. *For ~~אבא~~ read ~~אבא~~? b) See note 98. c) C twice. d) See note 98. e) I have emended the text. Ms. ~~אבא אבא אבא~~!

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 תְּלִיף מֵעַל הַנִּשְׁמָה הַלַּל מִן הַיָּם וְהַיָּבֵשׁ
 הַיָּבֵשׁ הַיָּבֵשׁ. הַיָּבֵשׁ הַיָּבֵשׁ הַיָּבֵשׁ הַיָּבֵשׁ
 הַיָּבֵשׁ הַיָּבֵשׁ הַיָּבֵשׁ הַיָּבֵשׁ הַיָּבֵשׁ הַיָּבֵשׁ

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15 o). 𐎠𐎢𐎡𐎢 b)[,] 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 | 𐎠𐎢𐎡𐎢* 𐎠𐎢𐎡𐎢𐎢𐎢𐎢𐎢
d) 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢
𐎠𐎢𐎡𐎢𐎢𐎢 𐎠𐎢𐎡𐎢𐎢𐎢 𐎠𐎢𐎡𐎢𐎢𐎢 𐎠𐎢𐎡𐎢𐎢𐎢

10. ਸਿੱਖਾਂ ਲਈ ਵਿਦਿਆ ਸਿੱਖਾਂ ਲਈ ਸਿੱਖਾਂ ਲਈ
ਸਿੱਖਾਂ ਲਈ ਸਿੱਖਾਂ ਲਈ ਸਿੱਖਾਂ ਲਈ

۲۰ | هفتاد و نه ساله که در آن زمان در این شهر
حاکم بود به نام ابو نصر بن احمد بن محمد
بن علی بن احمد بن علی بن احمد بن علی بن احمد
بن محمد بن علی بن احمد بن علی بن احمد بن علی

[illegible]

20 סודות מן התורה והחכמה הנסתרת עליהם

نہ۔ جو۔ بھج۔ دیکھ۔ جلد۔ چبھ۔ زید۔ شہزاد
شہزادہ۔ پندرہ۔ کچل۔ گند۔^۱ پیسہ۔ بکرا۔ جبد (fol. 37a)

a) C om. **ἡ** ~~ἡ~~. b) I have added *yûd^h*. c) B om. d) C om. e) C
ἡ ~~ἡ~~. f) C om.

הַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים
וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים.

אָמַר לָהֶם בְּלִי לָאֵלֶּיךָ מִיָּדֶיךָ.

וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים

5 וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים | 20

וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים
וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים
וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים (fol. 35 b)
וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים
וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים

10 וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים | 25
וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים
וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים
וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים
וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים 47, 1
וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים

15 וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים
וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים
וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים
וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים 5
וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים
וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים
וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים
וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים
וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים
וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים (fol. 36 a)
וְהַחֲסִידִים הָיוּ מְשֻׁבְּבִים לְכַלּוֹת כָּל הַיְּהוּדִים

a) C in inv. order. b) C וְהַחֲסִידִים! c) C om. d) C וְהַחֲסִידִים.

e) Wanting in C. f) C וְהַחֲסִידִים. The following three words I have added by way of conjecture. g) C וְהַחֲסִידִים. h) C וְהַחֲסִידִים. i) C in inv. ord.

23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

a) Widm., Gutbir and Trost **רחמי**. b) Widm. and Gutb. **רחמי**.
 c) Widm., Gut. and Trost add. **ו**. d) This passage is omitted in B. e) I have
 added these words. B and C om. f) C adds **ל**.

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 97, 1
 98, 1
 99, 1
 100, 1

a) C ,m. b) C om. c) B adds *כאלה*. d) Read *לפני*. C. *לפני*.
e) add *yûd^h*.

43, 1 ^{a)} ^{b)} ^{c)} ^{d)} ^{e)} ^{f)} ^{g)} ^{h)} ⁱ⁾ ^{j)} ^{k)} ^{l)} ^{m)} ⁿ⁾ ^{o)} ^{p)} ^{q)} ^{r)} ^{s)} ^{t)} ^{u)} ^{v)} ^{w)} ^{x)} ^{y)} ^{z)} ^{aa)} ^{ab)} ^{ac)} ^{ad)} ^{ae)} ^{af)} ^{ag)} ^{ah)} ^{ai)} ^{aj)} ^{ak)} ^{al)} ^{am)} ^{an)} ^{ao)} ^{ap)} ^{aq)} ^{ar)} ^{as)} ^{at)} ^{au)} ^{av)} ^{aw)} ^{ax)} ^{ay)} ^{az)} ^{ba)} ^{bb)} ^{bc)} ^{bd)} ^{be)} ^{bf)} ^{bg)} ^{bh)} ^{bi)} ^{bj)} ^{bk)} ^{bl)} ^{bm)} ^{bn)} ^{bo)} ^{bp)} ^{bq)} ^{br)} ^{bs)} ^{bt)} ^{bu)} ^{bv)} ^{bw)} ^{bx)} ^{by)} ^{bz)} ^{ca)} ^{cb)} ^{cc)} ^{cd)} ^{ce)} ^{cf)} ^{cg)} ^{ch)} ^{ci)} ^{cj)} ^{ck)} ^{cl)} ^{cm)} ^{cn)} ^{co)} ^{cp)} ^{cq)} ^{cr)} ^{cs)} ^{ct)} ^{cu)} ^{cv)} ^{cw)} ^{cx)} ^{cy)} ^{cz)} ^{da)} ^{db)} ^{dc)} ^{dd)} ^{de)} ^{df)} ^{dg)} ^{dh)} ^{di)} ^{dj)} ^{dk)} ^{dl)} ^{dm)} ^{dn)} ^{do)} ^{dp)} ^{dq)} ^{dr)} ^{ds)} ^{dt)} ^{du)} ^{dv)} ^{dw)} ^{dx)} ^{dy)} ^{dz)} ^{ea)} ^{eb)} ^{ec)} ^{ed)} ^{ee)} ^{ef)} ^{eg)} ^{eh)} ^{ei)} ^{ej)} ^{ek)} ^{el)} ^{em)} ^{en)} ^{eo)} ^{ep)} ^{eq)} ^{er)} ^{es)} ^{et)} ^{eu)} ^{ev)} ^{ew)} ^{ex)} ^{ey)} ^{ez)} ^{fa)} ^{fb)} ^{fc)} ^{fd)} ^{fe)} ^{ff)} ^{fg)} ^{fh)} ^{fi)} ^{fj)} ^{fk)} ^{fl)} ^{fm)} ^{fn)} ^{fo)} ^{fp)} ^{fq)} ^{fr)} ^{fs)} ^{ft)} ^{fu)} ^{fv)} ^{fw)} ^{fx)} ^{fy)} ^{fz)} ^{ga)} ^{gb)} ^{gc)} ^{gd)} ^{ge)} ^{gf)} ^{gg)} ^{gh)} ^{gi)} ^{gj)} ^{gk)} ^{gl)} ^{gm)} ^{gn)} ^{go)} ^{gp)} ^{gq)} ^{gr)} ^{gs)} ^{gt)} ^{gu)} ^{gv)} ^{gw)} ^{gx)} ^{gy)} ^{gz)} ^{ha)} ^{hb)} ^{hc)} ^{hd)} ^{he)} ^{hf)} ^{hg)} ^{hi)} ^{hj)} ^{hk)} ^{hl)} ^{hm)} ^{hn)} ^{ho)} ^{hp)} ^{hq)} ^{hr)} ^{hs)} ^{ht)} ^{hu)} ^{hv)} ^{hw)} ^{hx)} ^{hy)} ^{hz)} ^{ia)} ^{ib)} ^{ic)} ^{id)} ^{ie)} ^{if)} ^{ig)} ^{ih)} ⁱⁱ⁾ ^{ij)} ^{ik)} ^{il)} ^{im)} ⁱⁿ⁾ ^{io)} ^{ip)} ^{iq)} ^{ir)} ^{is)} ^{it)} ^{iu)} ^{iv)} ^{iw)} ^{ix)} ^{iy)} ^{iz)} ^{ja)} ^{jb)} ^{jc)} ^{jd)} ^{je)} ^{jf)} ^{jj)} ^{jk)} ^{jl)} ^{jm)} ^{jn)} ^{jo)} ^{jp)} ^{jq)} ^{jr)} ^{js)} ^{jt)} ^{ju)} ^{jv)} ^{jw)} ^{jx)} ^{jy)} ^{jz)} ^{ka)} ^{kb)} ^{kc)} ^{kd)} ^{ke)} ^{kf)} ^{kg)} ^{kh)} ^{ki)} ^{kj)} ^{kl)} ^{km)} ^{kn)} ^{ko)} ^{kp)} ^{kq)} ^{kr)} ^{ks)} ^{kt)} ^{ku)} ^{kv)} ^{kw)} ^{kx)} ^{ky)} ^{kz)} ^{la)} ^{lb)} ^{lc)} ^{ld)} ^{le)} ^{lf)} ^{lg)} ^{lh)} ^{li)} ^{lj)} ^{lk)} ^{ll)} ^{lm)} ^{ln)} ^{lo)} ^{lp)} ^{lq)} ^{lr)} ^{ls)} ^{lt)} ^{lu)} ^{lv)} ^{lw)} ^{lx)} ^{ly)} ^{lz)} ^{ma)} ^{mb)} ^{mc)} ^{md)} ^{me)} ^{mf)} ^{mg)} ^{mh)} ^{mi)} ^{mj)} ^{mk)} ^{ml)} ^{mm)} ^{mn)} ^{mo)} ^{mp)} ^{mq)} ^{mr)} ^{ms)} ^{mt)} ^{mu)} ^{mv)} ^{mw)} ^{mx)} ^{my)} ^{mz)} ^{na)} ^{nb)} ^{nc)} ^{nd)} ^{ne)} ^{nf)} ^{ng)} ^{nh)} ⁿⁱ⁾ ^{nj)} ^{nk)} ^{nl)} ^{nm)} ⁿⁿ⁾ ^{no)} ^{np)} ^{nq)} ^{nr)} ^{ns)} ^{nt)} ^{nu)} ^{nv)} ^{nw)} ^{nx)} ^{ny)} ^{nz)} ^{oa)} ^{ob)} ^{oc)} ^{od)} ^{oe)} ^{of)} ^{og)} ^{oh)} ^{oi)} ^{oj)} ^{ok)} ^{ol)} ^{om)} ^{on)} ^{oo)} ^{op)} ^{oq)} ^{or)} ^{os)} ^{ot)} ^{ou)} ^{ov)} ^{ow)} ^{ox)} ^{oy)} ^{oz)} ^{pa)} ^{pb)} ^{pc)} ^{pd)} ^{pe)} ^{pf)} ^{pg)} ^{ph)} ^{pi)} ^{pj)} ^{pk)} ^{pl)} ^{pm)} ^{pn)} ^{po)} ^{pp)} ^{pq)} ^{pr)} ^{ps)} ^{pt)} ^{pu)} ^{pv)} ^{pw)} ^{px)} ^{py)} ^{pz)} ^{qa)} ^{qb)} ^{qc)} ^{qd)} ^{qe)} ^{qf)} ^{qg)} ^{qh)} ^{qi)} ^{qj)} ^{qk)} ^{ql)} ^{qm)} ^{qn)} ^{qo)} ^{qp)} ^{qq)} ^{qr)} ^{qs)} ^{qt)} ^{qu)} ^{qv)} ^{qw)} ^{qx)} ^{qy)} ^{qz)} ^{ra)} ^{rb)} ^{rc)} ^{rd)} ^{re)} ^{rf)} ^{rg)} ^{rh)} ^{ri)} ^{rj)} ^{rk)} ^{rl)} ^{rm)} ^{rn)} ^{ro)} ^{rp)} ^{rq)} ^{rr)} ^{rs)} ^{rt)} ^{ru)} ^{rv)} ^{rw)} ^{rx)} ^{ry)} ^{rz)} ^{sa)} ^{sb)} ^{sc)} ^{sd)} ^{se)} ^{sf)} ^{sg)} ^{sh)} ^{si)} ^{sj)} ^{sk)} ^{sl)} ^{sm)} ^{sn)} ^{so)} ^{sp)} ^{sq)} ^{sr)} ^{ss)} ^{st)} ^{su)} ^{sv)} ^{sw)} ^{sx)} ^{sy)} ^{sz)} ^{ta)} ^{tb)} ^{tc)} ^{td)} ^{te)} ^{tf)} ^{tg)} ^{th)} ^{ti)} ^{tj)} ^{tk)} ^{tl)} ^{tm)} ^{tn)} ^{to)} ^{tp)} ^{tq)} ^{tr)} ^{ts)} ^{tt)} ^{tu)} ^{tv)} ^{tw)} ^{tx)} ^{ty)} ^{tz)} ^{ua)} ^{ub)} ^{uc)} ^{ud)} ^{ue)} ^{uf)} ^{ug)} ^{uh)} ^{ui)} ^{uj)} ^{uk)} ^{ul)} ^{um)} ^{un)} ^{uo)} ^{up)} ^{uq)} ^{ur)} ^{us)} ^{ut)} ^{uu)} ^{uv)} ^{uw)} ^{ux)} ^{uy)} ^{uz)} ^{va)} ^{vb)} ^{vc)} ^{vd)} ^{ve)} ^{vf)} ^{vg)} ^{vh)} ^{vi)} ^{vj)} ^{vk)} ^{vl)} ^{vm)} ^{vn)} ^{vo)} ^{vp)} ^{vq)} ^{vr)} ^{vs)} ^{vt)} ^{vu)} ^{vv)} ^{vw)} ^{vx)} ^{vy)} ^{vz)} ^{wa)} ^{wb)} ^{wc)} ^{wd)} ^{we)} ^{wf)} ^{wg)} ^{wh)} ^{wi)} ^{wj)} ^{wk)} ^{wl)} ^{wm)} ^{wn)} ^{wo)} ^{wp)} ^{wq)} ^{wr)} ^{ws)} ^{wt)} ^{wu)} ^{wv)} ^{ww)} ^{wx)} ^{wy)} ^{wz)} ^{xa)} ^{xb)} ^{xc)} ^{xd)} ^{xe)} ^{xf)} ^{xg)} ^{xh)} ^{xi)} ^{xj)} ^{xk)} ^{xl)} ^{xm)} ^{xn)} ^{xo)} ^{xp)} ^{xq)} ^{xr)} ^{xs)} ^{xt)} ^{xu)} ^{xv)} ^{xw)} ^{xx)} ^{xy)} ^{xz)} ^{ya)} ^{yb)} ^{yc)} ^{yd)} ^{ye)} ^{yf)} ^{yg)} ^{yh)} ^{yi)} ^{yj)} ^{yk)} ^{yl)} ^{ym)} ^{yn)} ^{yo)} ^{yp)} ^{yq)} ^{yr)} ^{ys)} ^{yt)} ^{yu)} ^{yv)} ^{yw)} ^{yx)} ^{yy)} ^{yz)} ^{za)} ^{zb)} ^{zc)} ^{zd)} ^{ze)} ^{zf)} ^{zg)} ^{zh)} ^{zi)} ^{zj)} ^{zk)} ^{zl)} ^{zm)} ^{zn)} ^{zo)} ^{zp)} ^{zq)} ^{zr)} ^{zs)} ^{zt)} ^{zu)} ^{zv)} ^{zw)} ^{zx)} ^{zy)} ^{zz)}

a) B omits all this; then reads ^{a)} ^{b)} C om. c) C adds ^{c)} ^{d)} C adds ^{d)} ^{e)} B ^{e)} ^{f)} B and C, ^{f)} ^{g)} C ^{g)} ^{h)} C without ^{h)} ⁱ⁾ C ⁱ⁾ ^{j)} C and B ^{j)} ^{k)} C and B ^{k)} ^{l)} B and C ^{l)} ^{m)} A ^{m)} ⁿ⁾ A om. C ⁿ⁾ ^{o)} B and C with ^{o)} ^{p)} B and C ^{p)} ^{q)} A om. this passage. ^{q)} ^{r)} B ^{r)} ^{s)} A ^{s)} ^{t)} B adds ^{t)} ^{u)} A gives the following in a different order.

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- a) B **חבבם** b) B om. c) C om. B with copula. d) C in inv. order.
e) C without copula, and then **חבבתי**. f) C adds **אל** g) B and C in inv.
order. h) C in inv. order. i) A with copula. k) B without **א**. l) C without **א**.
m) A and C om. n) B with copula C with **א**. o) C om. adding **א** to the next
word. p) B reads **חבבתי** before **אשר**. q) C without copula. r) B without
copula. s) B **חבבתי אשר**. t) B and C **אשר חבבתי**. B reading, however, **חבבתי** &c! u) C **אשר**. v) C gives these
examples in a different order. w) A om. x) A om.

40, 1 ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶

a) B and C with copula. b) A and C om. C adds **and**. c) C om. d) B om.

e) A and C **ചങ്ങല**. f) C **കുരു**. g) A **കുളി**. h) A **കരകൊ**.

i) C **നക്ഷത്രം**. k) **പ്രാ** **മല**. l) A in inv. order. B and C add **പ്രാ**. m) A om. n) B and C om. o) A om, B **പ്രാ** **പ്രാ**. C **പ്രാ** **പ്രാ**. C omits all the following up to **പ്രാ** line 12.

p) C **جوابیہ** q) A om.

37, 1 ^{a)} ^{b)} ^{c)} ^{d)} ^{e)} ^{f)} ^{g)} ^{h)} ⁱ⁾ ^{j)} ^{k)} ^{l)} ^{m)} ⁿ⁾ ^{o)} ^{p)} ^{q)} ^{r)} ^{s)} ^{t)} ^{u)} ^{v)} ^{w)} ^{x)} ^{y)} ^{z)} ^{aa)} ^{ab)} ^{ac)} ^{ad)} ^{ae)} ^{af)} ^{ag)} ^{ah)} ^{ai)} ^{aj)} ^{ak)} ^{al)} ^{am)} ^{an)} ^{ao)} ^{ap)} ^{aq)} ^{ar)} ^{as)} ^{at)} ^{au)} ^{av)} ^{aw)} ^{ax)} ^{ay)} ^{az)} ^{ba)} ^{bb)} ^{bc)} ^{bd)} ^{be)} ^{bf)} ^{bg)} ^{bh)} ^{bi)} ^{bj)} ^{bk)} ^{bl)} ^{bm)} ^{bn)} ^{bo)} ^{bp)} ^{bq)} ^{br)} ^{bs)} ^{bt)} ^{bu)} ^{bv)} ^{bw)} ^{bx)} ^{by)} ^{bz)} ^{ca)} ^{cb)} ^{cc)} ^{cd)} ^{ce)} ^{cf)} ^{cg)} ^{ch)} ^{ci)} ^{cj)} ^{ck)} ^{cl)} ^{cm)} ^{cn)} ^{co)} ^{cp)} ^{cq)} ^{cr)} ^{cs)} ^{ct)} ^{cu)} ^{cv)} ^{cw)} ^{cx)} ^{cy)} ^{cz)} ^{da)} ^{db)} ^{dc)} ^{dd)} ^{de)} ^{df)} ^{dg)} ^{dh)} ^{di)} ^{dj)} ^{dk)} ^{dl)} ^{dm)} ^{dn)} ^{do)} ^{dp)} ^{dq)} ^{dr)} ^{ds)} ^{dt)} ^{du)} ^{dv)} ^{dw)} ^{dx)} ^{dy)} ^{dz)} ^{ea)} ^{eb)} ^{ec)} ^{ed)} ^{ee)} ^{ef)} ^{eg)} ^{eh)} ^{ei)} ^{ej)} ^{ek)} ^{el)} ^{em)} ^{en)} ^{eo)} ^{ep)} ^{eq)} ^{er)} ^{es)} ^{et)} ^{eu)} ^{ev)} ^{ew)} ^{ex)} ^{ey)} ^{ez)} ^{fa)} ^{fb)} ^{fc)} ^{fd)} ^{fe)} ^{ff)} ^{fg)} ^{fh)} ^{fi)} ^{fj)} ^{fk)} ^{fl)} ^{fm)} ^{fn)} ^{fo)} ^{fp)} ^{fq)} ^{fr)} ^{fs)} ^{ft)} ^{fu)} ^{fv)} ^{fw)} ^{fx)} ^{fy)} ^{fz)} ^{ga)} ^{gb)} ^{gc)} ^{gd)} ^{ge)} ^{gf)} ^{gg)} ^{gh)} ^{gi)} ^{gj)} ^{gk)} ^{gl)} ^{gm)} ^{gn)} ^{go)} ^{gp)} ^{gq)} ^{gr)} ^{gs)} ^{gt)} ^{gu)} ^{gv)} ^{gw)} ^{gx)} ^{gy)} ^{gz)} ^{ha)} ^{hb)} ^{hc)} ^{hd)} ^{he)} ^{hf)} ^{hg)} ^{hh)} ^{hi)} ^{hj)} ^{hk)} ^{hl)} ^{hm)} ^{hn)} ^{ho)} ^{hp)} ^{hq)} ^{hr)} ^{hs)} ^{ht)} ^{hu)} ^{hv)} ^{hw)} ^{hx)} ^{hy)} ^{hz)} ^{ia)} ^{ib)} ^{ic)} ^{id)} ^{ie)} ^{if)} ^{ig)} ^{ih)} ⁱⁱ⁾ ^{ij)} ^{ik)} ^{il)} ^{im)} ⁱⁿ⁾ ^{io)} ^{ip)} ^{iq)} ^{ir)} ^{is)} ^{it)} ^{iu)} ^{iv)} ^{iw)} ^{ix)} ^{iy)} ^{iz)} ^{ja)} ^{jb)} ^{jc)} ^{jd)} ^{je)} ^{jf)} ^{jj)} ^{jk)} ^{jl)} ^{jm)} ^{jn)} ^{jo)} ^{jp)} ^{jq)} ^{jr)} ^{js)} ^{jt)} ^{ju)} ^{jv)} ^{jw)} ^{jx)} ^{ky)} ^{kz)} ^{la)} ^{lb)} ^{lc)} ^{ld)} ^{le)} ^{lf)} ^{lg)} ^{lh)} ^{li)} ^{lj)} ^{lk)} ^{ll)} ^{lm)} ^{ln)} ^{lo)} ^{lp)} ^{lq)} ^{lr)} ^{ls)} ^{lt)} ^{lu)} ^{lv)} ^{lw)} ^{lx)} ^{ly)} ^{lz)} ^{ma)} ^{mb)} ^{mc)} ^{md)} ^{me)} ^{mf)} ^{mg)} ^{mh)} ^{mi)} ^{mj)} ^{mk)} ^{ml)} ^{mn)} ^{mo)} ^{mp)} ^{mq)} ^{mr)} ^{ms)} ^{mt)} ^{mu)} ^{mv)} ^{mw)} ^{mx)} ^{my)} ^{mz)} ^{na)} ^{nb)} ^{nc)} ^{nd)} ^{ne)} ^{nf)} ^{ng)} ^{nh)} ⁿⁱ⁾ ^{nj)} ^{nk)} ^{nl)} ^{nm)} ⁿⁿ⁾ ^{no)} ^{np)} ^{nq)} ^{nr)} ^{ns)} ^{nt)} ^{nu)} ^{nv)} ^{nw)} ^{nx)} ^{ny)} ^{nz)} ^{oa)} ^{ob)} ^{oc)} ^{od)} ^{oe)} ^{of)} ^{og)} ^{oh)} ^{oi)} ^{oj)} ^{ok)} ^{ol)} ^{om)} ^{on)} ^{oo)} ^{op)} ^{oq)} ^{or)} ^{os)} ^{ot)} ^{ou)} ^{ov)} ^{ow)} ^{ox)} ^{oy)} ^{oz)} ^{pa)} ^{pb)} ^{pc)} ^{pd)} ^{pe)} ^{pf)} ^{pg)} ^{ph)} ^{pi)} ^{pj)} ^{pk)} ^{pl)} ^{pm)} ^{pn)} ^{po)} ^{pp)} ^{pq)} ^{pr)} ^{ps)} ^{pt)} ^{pu)} ^{pv)} ^{pw)} ^{px)} ^{py)} ^{pz)} ^{qa)} ^{qb)} ^{qc)} ^{qd)} ^{qe)} ^{qf)} ^{qg)} ^{qh)} ^{qi)} ^{qj)} ^{qk)} ^{ql)} ^{qm)} ^{qn)} ^{qo)} ^{qp)} ^{qq)} ^{qr)} ^{qs)} ^{qt)} ^{qu)} ^{qv)} ^{qw)} ^{qx)} ^{qy)} ^{qz)} ^{ra)} ^{rb)} ^{rc)} ^{rd)} ^{re)} ^{rf)} ^{rg)} ^{rh)} ^{ri)} ^{rj)} ^{rk)} ^{rl)} ^{rm)} ^{rn)} ^{ro)} ^{rp)} ^{rq)} ^{rr)} ^{rs)} ^{rt)} ^{ru)} ^{rv)} ^{rw)} ^{rx)} ^{ry)} ^{rz)} ^{sa)} ^{sb)} ^{sc)} ^{sd)} ^{se)} ^{sf)} ^{sg)} ^{sh)} ^{si)} ^{sj)} ^{sk)} ^{sl)} ^{sm)} ^{sn)} ^{so)} ^{sp)} ^{sq)} ^{sr)} ^{ss)} ^{st)} ^{su)} ^{sv)} ^{sw)} ^{sx)} ^{sy)} ^{sz)} ^{ta)} ^{tb)} ^{tc)} ^{td)} ^{te)} ^{tf)} ^{tg)} ^{th)} ^{ti)} ^{tj)} ^{tk)} ^{tl)} ^{tm)} ^{tn)} ^{to)} ^{tp)} ^{tq)} ^{tr)} ^{ts)} ^{tt)} ^{tu)} ^{tv)} ^{tw)} ^{tx)} ^{ty)} ^{tz)} ^{ua)} ^{ub)} ^{uc)} ^{ud)} ^{ue)} ^{uf)} ^{ug)} ^{uh)} ^{ui)} ^{uj)} ^{uk)} ^{ul)} ^{um)} ^{un)} ^{uo)} ^{up)} ^{uq)} ^{ur)} ^{us)} ^{ut)} ^{uu)} ^{uv)} ^{uw)} ^{ux)} ^{uy)} ^{uz)} ^{va)} ^{vb)} ^{vc)} ^{vd)} ^{ve)} ^{vf)} ^{vg)} ^{vh)} ^{vi)} ^{vj)} ^{vk)} ^{vl)} ^{vm)} ^{vn)} ^{vo)} ^{vp)} ^{vq)} ^{vr)} ^{vs)} ^{vt)} ^{vu)} ^{vv)} ^{vw)} ^{vx)} ^{vy)} ^{vz)} ^{wa)} ^{wb)} ^{wc)} ^{wd)} ^{we)} ^{wf)} ^{wg)} ^{wh)} ^{wi)} ^{wj)} ^{wk)} ^{wl)} ^{wm)} ^{wn)} ^{wo)} ^{wp)} ^{wq)} ^{wr)} ^{ws)} ^{wt)} ^{wu)} ^{wv)} ^{ww)} ^{wx)} ^{wy)} ^{wz)} ^{xa)} ^{xb)} ^{xc)} ^{xd)} ^{xe)} ^{xf)} ^{yg)} ^{yh)} ^{yi)} ^{yj)} ^{yk)} ^{yl)} ^{ym)} ^{yn)} ^{yo)} ^{yp)} ^{yq)} ^{yr)} ^{ys)} ^{yt)} ^{yu)} ^{yv)} ^{yw)} ^{yx)} ^{yy)} ^{yz)} ^{za)} ^{zb)} ^{zc)} ^{zd)} ^{ze)} ^{zf)} ^{zg)} ^{zh)} ^{zi)} ^{zj)} ^{zk)} ^{zl)} ^{zm)} ^{zn)} ^{zo)} ^{zp)} ^{zq)} ^{zr)} ^{zs)} ^{zt)} ^{zu)} ^{zv)} ^{zw)} ^{zx)} ^{zy)} ^{zz)}

a) For this C ^{١٢}١٢. M has ^{١٢}١٢ and adds ^{١٢}١٢. b) Thus B and M. A and C om. c) M with s^gyâmê. C ^{١٢}١٢. Sever.=A. d) M om. e) M om. f) M without copula. g) A om. h) C ^{١٢}١٢. i) M, ^{١٢}١٢. k) C om. l) A and C om. m) C om. For ^{١٢}١٢ which M also reads, A has ^{١٢}١٢. n) B, C, Severus, M reads for all this: ^{١٢}١٢ (C om.) ^{١٢}١٢ ^{١٢}١٢. o) C om. p) C without ^{١٢}١٢. q) A om ^{١٢}١٢. C for this ^{١٢}١٢. r) C for this ^{١٢}١٢ ^{١٢}١٢. s) B and C om. t) For this C ^{١٢}١٢ ^{١٢}١٢.

10 ^{a)} ^{b)} ^{c)} ^{d)} ^{e)} ^{f)} ^{g)} ^{h)} ⁱ⁾ ^{j)} ^{k)}

25

15

a) B in inv. order. b) ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o

1. ^{a)} ^{b)} ^{c)} ^{d)} ^{e)} ^{f)} ^{g)} ^{h)} ⁱ⁾ ^{j)} ^{k)} ^{l)} ^{m)} ⁿ⁾ ^{o)} ^{p)} ^{q)} ^{r)} ^{s)} ^{t)} ^{u)} ^{v)} ^{w)} ^{x)} ^{y)} ^{z)} ^{aa)} ^{ab)} ^{ac)} ^{ad)} ^{ae)} ^{af)} ^{ag)} ^{ah)} ^{ai)} ^{aj)} ^{ak)} ^{al)} ^{am)} ^{an)} ^{ao)} ^{ap)} ^{aq)} ^{ar)} ^{as)} ^{at)} ^{au)} ^{av)} ^{aw)} ^{ax)} ^{ay)} ^{az)} ^{ba)} ^{bb)} ^{bc)} ^{bd)} ^{be)} ^{bf)} ^{bg)} ^{bh)} ^{bi)} ^{bj)} ^{bk)} ^{bl)} ^{bm)} ^{bn)} ^{bo)} ^{bp)} ^{bq)} ^{br)} ^{bs)} ^{bt)} ^{bu)} ^{bv)} ^{bw)} ^{bx)} ^{by)} ^{bz)} ^{ca)} ^{cb)} ^{cc)} ^{cd)} ^{ce)} ^{cf)} ^{cg)} ^{ch)} ^{ci)} ^{cj)} ^{ck)} ^{cl)} ^{cm)} ^{cn)} ^{co)} ^{cp)} ^{cq)} ^{cr)} ^{cs)} ^{ct)} ^{cu)} ^{cv)} ^{cw)} ^{cx)} ^{cy)} ^{cz)} ^{da)} ^{db)} ^{dc)} ^{dd)} ^{de)} ^{df)} ^{dg)} ^{dh)} ^{di)} ^{dj)} ^{dk)} ^{dl)} ^{dm)} ^{dn)} ^{do)} ^{dp)} ^{dq)} ^{dr)} ^{ds)} ^{dt)} ^{du)} ^{dv)} ^{dw)} ^{dx)} ^{dy)} ^{dz)} ^{ea)} ^{eb)} ^{ec)} ^{ed)} ^{ee)} ^{ef)} ^{eg)} ^{eh)} ^{ei)} ^{ej)} ^{ek)} ^{el)} ^{em)} ^{en)} ^{eo)} ^{ep)} ^{eq)} ^{er)} ^{es)} ^{et)} ^{eu)} ^{ev)} ^{ew)} ^{ex)} ^{ey)} ^{ez)} ^{fa)} ^{fb)} ^{fc)} ^{fd)} ^{fe)} ^{ff)} ^{fg)} ^{fh)} ^{fi)} ^{fj)} ^{fk)} ^{fl)} ^{fm)} ^{fn)} ^{fo)} ^{fp)} ^{fq)} ^{fr)} ^{fs)} ^{ft)} ^{fu)} ^{fv)} ^{fw)} ^{fx)} ^{fy)} ^{fz)} ^{ga)} ^{gb)} ^{gc)} ^{gd)} ^{ge)} ^{gf)} ^{gg)} ^{gh)} ^{gi)} ^{gj)} ^{gk)} ^{gl)} ^{gm)} ^{gn)} ^{go)} ^{gp)} ^{gq)} ^{gr)} ^{gs)} ^{gt)} ^{gu)} ^{gv)} ^{gw)} ^{gx)} ^{gy)} ^{gz)} ^{ha)} ^{hb)} ^{hc)} ^{hd)} ^{he)} ^{hf)} ^{hg)} ^{hh)} ^{hi)} ^{hj)} ^{hk)} ^{hl)} ^{hm)} ^{hn)} ^{ho)} ^{hp)} ^{hq)} ^{hr)} ^{hs)} ^{ht)} ^{hu)} ^{hv)} ^{hw)} ^{hx)} ^{hy)} ^{hz)} ^{ia)} ^{ib)} ^{ic)} ^{id)} ^{ie)} ^{if)} ^{ig)} ^{ih)} ⁱⁱ⁾ ^{ij)} ^{ik)} ^{il)} ^{im)} ⁱⁿ⁾ ^{io)} ^{ip)} ^{iq)} ^{ir)} ^{is)} ^{it)} ^{iu)} ^{iv)} ^{iw)} ^{ix)} ^{iy)} ^{iz)} ^{ja)} ^{jb)} ^{jc)} ^{jd)} ^{je)} ^{jf)} ^{jj)} ^{jk)} ^{jl)} ^{jm)} ^{jn)} ^{jo)} ^{jp)} ^{jq)} ^{jr)} ^{js)} ^{jt)} ^{ju)} ^{jv)} ^{jw)} ^{jx)} ^{ky)} ^{kz)} ^{la)} ^{lb)} ^{lc)} ^{ld)} ^{le)} ^{lf)} ^{lg)} ^{lh)} ^{li)} ^{lj)} ^{lk)} ^{ll)} ^{lm)} ^{ln)} ^{lo)} ^{lp)} ^{lq)} ^{lr)} ^{ls)} ^{lt)} ^{lu)} ^{lv)} ^{lw)} ^{lx)} ^{ly)} ^{lz)} ^{ma)} ^{mb)} ^{mc)} ^{md)} ^{me)} ^{mf)} ^{mg)} ^{mh)} ^{mi)} ^{mj)} ^{mk)} ^{ml)} ^{mm)} ^{mn)} ^{mo)} ^{mp)} ^{mq)} ^{mr)} ^{ms)} ^{mt)} ^{mu)} ^{mv)} ^{mw)} ^{mx)} ^{my)} ^{mz)} ^{na)} ^{nb)} ^{nc)} ^{nd)} ^{ne)} ^{nf)} ^{ng)} ^{nh)} ⁿⁱ⁾ ^{nj)} ^{nk)} ^{nl)} ^{nm)} ⁿⁿ⁾ ^{no)} ^{np)} ^{nq)} ^{nr)} ^{ns)} ^{nt)} ^{nu)} ^{nv)} ^{nw)} ^{nx)} ^{ny)} ^{nz)} ^{oa)} ^{ob)} ^{oc)} ^{od)} ^{oe)} ^{of)} ^{og)} ^{oh)} ^{oi)} ^{oj)} ^{ok)} ^{ol)} ^{om)} ^{on)} ^{oo)} ^{op)} ^{oq)} ^{or)} ^{os)} ^{ot)} ^{ou)} ^{ov)} ^{ow)} ^{ox)} ^{oy)} ^{oz)} ^{pa)} ^{pb)} ^{pc)} ^{pd)} ^{pe)} ^{pf)} ^{pg)} ^{ph)} ^{pi)} ^{pj)} ^{pk)} ^{pl)} ^{pm)} ^{pn)} ^{po)} ^{pp)} ^{pq)} ^{pr)} ^{ps)} ^{pt)} ^{pu)} ^{pv)} ^{pw)} ^{px)} ^{py)} ^{pz)} ^{qa)} ^{qb)} ^{qc)} ^{qd)} ^{qe)} ^{qf)} ^{qg)} ^{qh)} ^{qi)} ^{qj)} ^{qk)} ^{ql)} ^{qm)} ^{qn)} ^{qo)} ^{qp)} ^{qq)} ^{qr)} ^{qs)} ^{qt)} ^{qu)} ^{qv)} ^{qw)} ^{qx)} ^{qy)} ^{qz)} ^{ra)} ^{rb)} ^{rc)} ^{rd)} ^{re)} ^{rf)} ^{rg)} ^{rh)} ^{ri)} ^{rj)} ^{rk)} ^{rl)} ^{rm)} ^{rn)} ^{ro)} ^{rp)} ^{rq)} ^{rr)} ^{rs)} ^{rt)} ^{ru)} ^{rv)} ^{rw)} ^{rx)} ^{ry)} ^{rz)} ^{sa)} ^{sb)} ^{sc)} ^{sd)} ^{se)} ^{sf)} ^{sg)} ^{sh)} ^{si)} ^{sj)} ^{sk)} ^{sl)} ^{sm)} ^{sn)} ^{so)} ^{sp)} ^{sq)} ^{sr)} ^{ss)} ^{st)} ^{su)} ^{sv)} ^{sw)} ^{sx)} ^{sy)} ^{sz)} ^{ta)} ^{tb)} ^{tc)} ^{td)} ^{te)} ^{tf)} ^{tg)} ^{th)} ^{ti)} ^{tj)} ^{tk)} ^{tl)} ^{tm)} ^{tn)} ^{to)} ^{tp)} ^{tr)} ^{ts)} ^{tt)} ^{tu)} ^{tv)} ^{tw)} ^{tx)} ^{ty)} ^{tz)} ^{ua)} ^{ub)} ^{uc)} ^{ud)} ^{ue)} ^{uf)} ^{ug)} ^{uh)} ^{ui)} ^{uj)} ^{uk)} ^{ul)} ^{um)} ^{un)} ^{uo)} ^{up)} ^{uq)} ^{ur)} ^{us)} ^{ut)} ^{uu)} ^{uv)} ^{uw)} ^{ux)} ^{uy)} ^{uz)} ^{va)} ^{vb)} ^{vc)} ^{vd)} ^{ve)} ^{vf)} ^{vg)} ^{vh)} ^{vi)} ^{vj)} ^{vk)} ^{vl)} ^{vm)} ^{vn)} ^{vo)} ^{vp)} ^{vq)} ^{vr)} ^{vs)} ^{vt)} ^{vu)} ^{vv)} ^{vw)} ^{vx)} ^{vy)} ^{vz)} ^{wa)} ^{wb)} ^{wc)} ^{wd)} ^{we)} ^{wf)} ^{wg)} ^{wh)} ^{wi)} ^{wj)} ^{wk)} ^{wl)} ^{wm)} ^{wn)} ^{wo)} ^{wp)} ^{wq)} <

a) B ܕܡܢ ܕܡܢ. b) Wanting in B. c) ܕܡܢ ܕܡܢ. d) B without sēyāmē. e) B adds ܕܡܢ ܕܡܢ. f) A ,ܡܢ ܕܡܢ cf. Nöldeke, Syr. Gram. § 190 A. g) B with copula. h) B ,ܡܢ ܕܡܢ. i) C adds ,ܡܢ ܕܡܢ. k) C ܕܡܢ. l) C ܕܡܢ. m) Wanting in C. For ܕܡܢ B ܕܡܢ ܕܡܢ. For ܕܡܢ C and Sever: ܕܡܢ. B omits what follows up to ܡܢ l. 13 n) C om. o) A and C ܡܢ ܕܡܢ. p) For this C ܡܢ. q) C om. all up to p. 21,12. r) A om. s) B after ܡܢ. t) B ܡܢ. u) B ܡܢ ܕܡܢ.

15 ^{a)} ^{b)} ^{c)} ^{d)} ^{e)} ^{f)} ^{g)} ^{h)} ⁱ⁾ ^{j)} ^{k)} ^{l)} ^{m)} ⁿ⁾
 20 ^{a)} ^{b)} ^{c)} ^{d)} ^{e)} ^{f)} ^{g)} ^{h)} ⁱ⁾ ^{j)} ^{k)} ^{l)} ^{m)} ⁿ⁾
 25 ^{a)} ^{b)} ^{c)} ^{d)} ^{e)} ^{f)} ^{g)} ^{h)} ⁱ⁾ ^{j)} ^{k)} ^{l)} ^{m)} ⁿ⁾
 30 ^{a)} ^{b)} ^{c)} ^{d)} ^{e)} ^{f)} ^{g)} ^{h)} ⁱ⁾ ^{j)} ^{k)} ^{l)} ^{m)} ⁿ⁾

a) C omits the copula altogether in the examples, B partly. b) C ¹
² c) C reads the sing. without ³ d) A om. e) C ⁴
⁵ f) A and C om. g) A omits ⁶ h) C in inv. order. i) A om. copula.
⁷ k) C om. B reads ⁸ and then ⁹ l) B and C
 without copula. m) Wanting in C. n) A om.

.^{a)} ^{b)} ^{c)} ^{d)} ^{e)} ^{f)} ^{g)} ^{h)} ⁱ⁾ ^{j)} ^{k)} ^{l)} ^{m)} ⁿ⁾ ^{o)} ^{p)} ^{q)} ^{r)} ^{s)} ^{t)} ^{u)} ^{v)} ^{w)} ^{x)} ^{y)} ^{z)} ^{aa)} ^{ab)} ^{ac)} ^{ad)} ^{ae)} ^{af)} ^{ag)} ^{ah)} ^{ai)} ^{aj)} ^{ak)} ^{al)} ^{am)} ^{an)} ^{ao)} ^{ap)} ^{aq)} ^{ar)} ^{as)} ^{at)} ^{au)} ^{av)} ^{aw)} ^{ax)} ^{ay)} ^{az)} ^{ba)} ^{bb)} ^{bc)} ^{bd)} ^{be)} ^{bf)} ^{bg)} ^{bh)} ^{bi)} ^{bj)} ^{bk)} ^{bl)} ^{bm)} ^{bn)} ^{bo)} ^{bp)} ^{bq)} ^{br)} ^{bs)} ^{bt)} ^{bu)} ^{bv)} ^{bw)} ^{bx)} ^{by)} ^{bz)} ^{ca)} ^{cb)} ^{cc)} ^{cd)} ^{ce)} ^{cf)} ^{cg)} ^{ch)} ^{ci)} ^{cj)} ^{ck)} ^{cl)} ^{cm)} ^{cn)} ^{co)} ^{cp)} ^{cq)} ^{cr)} ^{cs)} ^{ct)} ^{cu)} ^{cv)} ^{cw)} ^{cx)} ^{cy)} ^{cz)} ^{da)} ^{db)} ^{dc)} ^{dd)} ^{de)} ^{df)} ^{dg)} ^{dh)} ^{di)} ^{dj)} ^{dk)} ^{dl)} ^{dm)} ^{dn)} ^{do)} ^{dp)} ^{dq)} ^{dr)} ^{ds)} ^{dt)} ^{du)} ^{dv)} ^{dw)} ^{dx)} ^{dy)} ^{dz)} ^{ea)} ^{eb)} ^{ec)} ^{ed)} ^{ee)} ^{ef)} ^{eg)} ^{eh)} ^{ei)} ^{ej)} ^{ek)} ^{el)} ^{em)} ^{en)} ^{eo)} ^{ep)} ^{eq)} ^{er)} ^{es)} ^{et)} ^{eu)} ^{ev)} ^{ew)} ^{ex)} ^{ey)} ^{ez)} ^{fa)} ^{fb)} ^{fc)} ^{fd)} ^{fe)} ^{ff)} ^{fg)} ^{fh)} ^{fi)} ^{fj)} ^{fk)} ^{fl)} ^{fm)} ^{fn)} ^{fo)} ^{fp)} ^{fq)} ^{fr)} ^{fs)} ^{ft)} ^{fu)} ^{fv)} ^{fw)} ^{fx)} ^{fy)} ^{fz)} ^{ga)} ^{gb)} ^{gc)} ^{gd)} ^{ge)} ^{gf)} ^{gg)} ^{gh)} ^{gi)} ^{gj)} ^{gk)} ^{gl)} ^{gm)} ^{gn)} ^{go)} ^{gp)} ^{gq)} ^{gr)} ^{gs)} ^{gt)} ^{gu)} ^{gv)} ^{gw)} ^{gx)} ^{gy)} ^{gz)} ^{ha)} ^{hb)} ^{hc)} ^{hd)} ^{he)} ^{hf)} ^{hg)} ^{hh)} ^{hi)} ^{hj)} ^{hk)} ^{hl)} ^{hm)} ^{hn)} ^{ho)} ^{hp)} ^{hq)} ^{hr)} ^{hs)} ^{ht)} ^{hu)} ^{hv)} ^{hw)} ^{hx)} ^{hy)} ^{hz)} ^{ia)} ^{ib)} ^{ic)} ^{id)} ^{ie)} ^{if)} ^{ig)} ^{ih)} ⁱⁱ⁾ ^{ij)} ^{ik)} ^{il)} ^{im)} ⁱⁿ⁾ ^{io)} ^{ip)} ^{iq)} ^{ir)} ^{is)} ^{it)} ^{iu)} ^{iv)} ^{iw)} ^{ix)} ^{iy)} ^{iz)} ^{ja)} ^{jb)} ^{jc)} ^{jd)} ^{je)} ^{jf)} ^{fg)} ^{fh)} ^{gi)} ^{gj)} ^{gk)} ^{gl)} ^{gm)} ^{gn)} ^{go)} ^{gp)} ^{gq)} ^{gr)} ^{gs)} ^{gt)} ^{gu)} ^{gv)} ^{gw)} ^{gx)} ^{gy)} ^{gz)} ^{ka)} ^{kb)} ^{kc)} ^{kd)} ^{ke)} ^{kf)} ^{kg)} ^{kh)} ^{ki)} ^{kj)} ^{kk)} ^{kl)} ^{km)} ^{kn)} ^{ko)} ^{kp)} ^{kq)} ^{kr)} ^{ks)} ^{kt)} ^{ku)} ^{kv)} ^{kw)} ^{kx)} ^{ky)} ^{kz)} ^{la)} ^{lb)} ^{lc)} ^{ld)} ^{le)} ^{lf)} ^{lg)} ^{lh)} ^{li)} ^{lj)} ^{lk)} ^{ll)} ^{lm)} ^{ln)} ^{lo)} ^{lp)} ^{lq)} ^{lr)} ^{ls)} ^{lt)} ^{lu)} ^{lv)} ^{lw)} ^{lx)} ^{ly)} ^{lz)} ^{ma)} ^{mb)} ^{mc)} ^{md)} ^{me)} ^{mf)} ^{mg)} ^{mh)} ^{mi)} ^{mj)} ^{mk)} ^{ml)} ^{mn)} ^{mo)} ^{mp)} ^{mq)} ^{mr)} ^{ms)} ^{mt)} ^{mu)} ^{mv)} ^{mw)} ^{mx)} ^{my)} ^{mz)} ^{na)} ^{nb)} ^{nc)} ^{nd)} ^{ne)} ^{nf)} ^{ng)} ^{nh)} ⁿⁱ⁾ ^{nj)} ^{nk)} ^{nl)} ^{nm)} ⁿⁿ⁾ ^{no)} ^{np)} ^{nq)} ^{nr)} ^{ns)} ^{nt)} ^{nu)} ^{nv)} ^{nw)} ^{nx)} ^{ny)} ^{nz)} ^{oa)} ^{ob)} ^{oc)} ^{od)} ^{oe)} ^{of)} ^{og)} ^{oh)} ^{oi)} ^{oj)} ^{ok)} ^{ol)} ^{om)} ^{on)} ^{oo)} ^{op)} ^{oq)} ^{or)} ^{os)} ^{ot)} ^{ou)} ^{ov)} ^{ow)} ^{ox)} ^{oy)} ^{oz)} ^{pa)} ^{pb)} ^{pc)} ^{pd)} ^{pe)} ^{pf)} ^{pg)} ^{ph)} ^{pi)} ^{pj)} ^{pk)} ^{pl)} ^{pm)} ^{pn)} ^{po)} ^{pp)} ^{pq)} ^{pr)} ^{ps)} ^{pt)} ^{pu)} ^{pv)} ^{pw)} ^{px)} ^{py)} ^{pz)} ^{qa)} ^{qb)} ^{qc)} ^{qd)} ^{qe)} ^{qf)} ^{qg)} ^{qh)} ^{qi)} ^{qj)} ^{qk)} ^{ql)} ^{qm)} ^{qn)} ^{qo)} ^{qp)} ^{qq)} ^{qr)} ^{qs)} ^{qt)} ^{qu)} ^{qv)} ^{qw)} ^{qx)} ^{qy)} ^{qz)} ^{ra)} ^{rb)} ^{rc)} ^{rd)} ^{re)} ^{rf)} ^{rg)} ^{rh)} ^{ri)} ^{rj)} ^{rk)} ^{rl)} ^{rm)} ^{rn)} ^{ro)} ^{rp)} ^{rq)} ^{rr)} ^{rs)} ^{rt)} ^{ru)} ^{rv)} ^{rw)} ^{rx)} ^{ry)} ^{rz)} ^{sa)} ^{sb)} ^{sc)} ^{sd)} ^{se)} ^{sf)} ^{sg)} ^{sh)} ^{si)} ^{sj)} ^{sk)} ^{sl)} ^{sm)} ^{sn)} ^{so)} ^{sp)} ^{sq)} ^{sr)} ^{ss)} ^{st)} ^{su)} ^{sv)} ^{sw)} ^{sx)} ^{sy)} ^{sz)} ^{ta)} ^{tb)} ^{tc)} ^{td)} ^{te)} ^{tf)} ^{tg)} ^{th)} ^{ti)} ^{tj)} ^{tk)} ^{tl)} ^{tm)} ^{tn)} ^{to)} ^{tp)} ^{tq)} ^{tr)} ^{ts)} ^{tt)} ^{tu)} ^{tv)} ^{tw)} ^{tx)} ^{ty)} ^{tz)} ^{ua)} ^{ub)} ^{uc)} ^{ud)} ^{ue)} ^{uf)} ^{ug)} ^{uh)} ^{ui)} ^{uj)} ^{uk)} ^{ul)} ^{um)} ^{un)} ^{uo)} ^{up)} ^{uq)} ^{ur)} ^{us)} ^{ut)} ^{uu)} ^{uv)} ^{uw)} ^{ux)} ^{uy)} ^{uz)} ^{va)} ^{vb)} ^{vc)} ^{vd)} ^{ve)} ^{vf)} ^{vg)} ^{vh)} ^{vi)} ^{vj)} ^{vk)} ^{vl)} ^{vm)} ^{vn)} ^{vo)} ^{vp)} ^{vq)} ^{vr)} ^{vs)} ^{vt)} ^{vu)} ^{vv)} ^{vw)} ^{vx)} ^{vy)} ^{vz)} ^{wa)} ^{wb)} ^{wc)} ^{wd)} ^{we)} ^{wf)} ^{wg)} ^{wh)} ^{wi)} ^{wj)} ^{wk)} ^{wl)} ^{wm)} ^{wn)} ^{wo)} ^{wp)} ^{wq)} ^{wr)} ^{ws)} ^{wt)} ^{wu)} ^{wv)} ^{ww)} ^{wx)} ^{wy)} ^{wz)} ^{xa)} ^{xb)} ^{xc)} ^{xd)} ^{xe)} ^{xf)} ^{xg)} ^{xh)} ^{xi)} ^{xj)} ^{xk)} ^{xl)} ^{xm)} ^{xn)} ^{xo)} ^{xp)} ^{xq)} ^{xr)} ^{xs)} ^{xt)} ^{xu)} ^{xv)} ^{xw)} ^{xx)} ^{xy)} ^{xz)} ^{ya)} ^{yb)} ^{yc)} ^{yd)} ^{ye)} ^{yf)} ^{yg)} ^{yh)} ^{yi)} ^{yj)} ^{yk)} ^{yl)} ^{ym)} ^{yn)} ^{yo)} ^{yp)} ^{yq)} ^{yr)} ^{ys)} ^{yt)} ^{yu)} ^{yv)} ^{yw)} ^{yx)} ^{yy)} ^{yz)} ^{za)} ^{zb)} ^{zc)} ^{zd)} ^{ze)} ^{zf)} ^{zg)} ^{zh)} ^{zi)} ^{zj)} ^{zk)} ^{zl)} ^{zm)} ^{zn)} ^{zo)} ^{zp)} ^{zq)} ^{zr)} ^{zs)} ^{zt)} ^{zu)} ^{zv)} ^{zw)} ^{zx)} ^{zy)} ^{zz)}

a) C om. b) I have added yūd^b. c) C 3000! d) B om. C 3000.
 e) C reads for all this 3000. B 3000. 3000.
 f) A and C omit. g) A and C 3000. h) A 3000. i) B adds , 3000.
 k) C 3000! l) C adds 3000. m) C 3000. n) C omits 3000. o) A om.
 p) B 3000! q) This is the reading of Severus and Bar Zō'bi fol. 76^a. C 3000.
 r) A om. 3000. s) B 3000. t) B 3000.
 u) C 3000. v) C 3000.
 b

فَجَزَّ. هِجَزِيَّةٌ. دِخَزِيَّةٌ. هِيخَزِيَّةٌ. حَزَّ. هَمْ. هَلَزَ.
لَهُ مَعَى نَقْلٍ ^ا مَزَزَ مِلَازَكَ.

കർമ്മം. കർമ്മം. ^{b)} ഇതു വർണ്ണനാശം

நவீனம் . நவீனம் . நவீனம் . நவீனம் . நவீனம்

⁵) ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

[illegible]

e). \overline{ix} d) $\kappa\sigma\iota\kappa\chi\lambda\iota\sigma$. $\kappa\sigma\iota\kappa\chi\lambda\iota\sigma$

10 אדם לחדד דגל אמת ונפלא שגא מחבלה שגא

കുറിയോ? കലിലേ കുറയ്ക്കുക, കുറയ്ക്കുക കുറയ്ക്കുക കുറയ്ക്കുക കുറയ്ക്കുക

ലക്ഷ്യം നൽകി. ^{h)} കർമ്മങ്ങൾ ^{g)} നവീന.കലാ, ന

ന.യ. ൨ 1). *നേരിച്ചെ ^{k)} നിർമ്മാണത്തിൽ ⁱ⁾ പുറത്തു * ചെ

[illegible]

15

o). ചെങ്കോലിയിൽ കൽക്കടം കൽക്കടം കൽക്കടം n) കൽക്കടം

1) *הַיָּהוָה יִשְׁמַר אֶת הַיָּהוָה*. 2) *הַיָּהוָה יִשְׁמַר אֶת הַיָּהוָה*.

പ്രകാരം : ൧൯൫൪.൧൧.൧൪^{൧)} നാമത്തിൽ ൧൯൫൪.൧൧.൧൪^{൨)} നാമത്തിൽ

15 നക്ഷത്രം നശിക്കുന്നു | യജ്ഞം പൂർണ്ണമാകുന്നു |

പരിഷ്കാരം : രണ്ടാം പതിപ്പ് പുതിയ പതിപ്പിന്റെ പരിചയം 20

a) C نعلم. b) C نعلم. c) Wanting in C. d) B twice. e) A om.

f) C **አ.ቀ.ገ.** g) Thus A B and Severus fol. 12 b. h) C **ጸክሐክ.** i) B

കുമാരൻ. k) Thus B and Severus loc. cit. A without α . l) C om. m) A

om. n) A B and Severus loc. cit. C ~~κα~~ κα. o) B om. p) B ~~κα~~ κα.

q) C ~~କରାଯାଏ~~ B adds କର! r) C ~~କରୁନା~~. s) C କରାଯାଏ. t) C om.

10 וַיְהִי־לֵהֱבִיחַ מִדָּבָר לְעַם מִצְרָיִם | כִּי. וַיִּחַבֵּב אֹהֶם
 לִשְׂמֹה^{a)} וְלִבָּהּ וַיִּבְרָכֶם מִלֵּם תָּלַם. כִּי וְהָיָה לְכָל
 בְּמִן חֲסִידָם חֲסִידָם וַיִּחַבֵּב חֲסִידָם. ^{b)} כִּי לִבָּהּ מִלֵּם
 וַיִּחַבֵּב^{d)} וַיִּחַבֵּבֵם בְּלֵל וְהָיָה. מִכָּהֶם וְהָיָה
 וַיִּבְרָכֶם וַיִּחַבֵּבֵם וַיִּשְׂמֹה^{e)} וַיִּבְרָכֶם ^{f)} מִלֵּם
 תָּלַם ^{g)} וְהָיָה. כִּי ^{h)} וַיִּחַבֵּבֵם חֲסִידָם וַיִּחַבֵּבֵם
 15 וַיִּשְׂמֹהⁱ⁾ כִּי לִבָּהּ וַיִּחַבֵּבֵם ^{k)} בְּמִן מִלֵּם | וְהָיָה בְּמִן מִלֵּם.
 *וַיִּחַבֵּב בְּמִן מִלֵּם. ^{l)} וַיִּחַבֵּב ^{m)} לִבָּהּ.
 *וְהָיָה מִלֵּם וַיִּחַבֵּב וַיִּשְׂמֹה וַיִּחַבֵּב
 10 מִשְׁמִם.ⁿ⁾

ו. וַיִּשְׂמֹה^{o)} חֲסִידָם וַיִּחַבֵּבֵם ^{p)} וַיִּחַבֵּבֵם חֲסִידָם.

20 | וַיִּחַבֵּבֵם חֲסִידָם וַיִּחַבֵּבֵם חֲסִידָם וַיִּחַבֵּבֵם חֲסִידָם ^{q)}
 וַיִּחַבֵּבֵם חֲסִידָם וַיִּחַבֵּבֵם חֲסִידָם ^{p)} וַיִּחַבֵּבֵם חֲסִידָם
 וַיִּחַבֵּבֵם חֲסִידָם. כִּי וַיִּחַבֵּבֵם חֲסִידָם. וַיִּחַבֵּבֵם חֲסִידָם.
 15 וַיִּחַבֵּבֵם חֲסִידָם. וַיִּחַבֵּבֵם חֲסִידָם. וַיִּחַבֵּבֵם חֲסִידָם.
 25 וַיִּחַבֵּבֵם חֲסִידָם. וַיִּחַבֵּבֵם חֲסִידָם. | וַיִּחַבֵּבֵם חֲסִידָם. וַיִּחַבֵּבֵם חֲסִידָם.
 חֲסִידָם ^{t)} וַיִּחַבֵּבֵם חֲסִידָם. וַיִּחַבֵּבֵם חֲסִידָם. וַיִּחַבֵּבֵם חֲסִידָם.

a) וַיִּשְׂמֹה. b) C וַיִּחַבֵּבֵם M. וַיִּחַבֵּבֵם וַיִּחַבֵּבֵם. c) B C and M om.
 d) C adds וַיִּחַבֵּבֵם. e) C וַיִּשְׂמֹה. f) M without ו. g) B and C om. h) M om.
 i) A וַיִּשְׂמֹה. k) B C and M וַיִּחַבֵּבֵם &c. l) C om. m) C om ו. n) For
 this C has מִשְׁמִם. o) C וַיִּחַבֵּבֵם. B adds וַיִּחַבֵּבֵם. p) C om. q) וַיִּחַבֵּבֵם
 וַיִּחַבֵּבֵם. r) B וַיִּחַבֵּבֵם. s) A om C וַיִּחַבֵּבֵם. t) A om. v) C וַיִּחַבֵּבֵם.

[illegible]

a) C አባረ. b) C inv. ord. c) C ሰላ አባረ. d) B and C inv. ord. e) A without ገ. f) C ገርዝቶ. g) B and C om. h) A ሰላሰላ አባረ. For this B reads አባረ. i) B and C inv. ord. k) B and C ገርዝቶ. l) A ሰላሰላ. m) C adds ሰላሰላ. n) B and C add ገ. o) C omits this. p) C ሰላ. q) C adds the copula! r) Thus A B and M (artin. Journ. As. 1872, p. 459) C ሰላ. s) B C and M ሰላሰላ &c. t) C ሰላሰላ. u) C instead of ገ — ሰ. v) M om. B and C ሰላሰላ. w) M ሰላሰላ!

הַחֲלָמָה לְעַם אֲשֶׁר בְּחֶמֶס לֵב^{b)} וְעַל כֵּן הָיָה כִּי
 15 הָיָה הַחֲלָמָה לְעַם אֲשֶׁר בְּחֶמֶס לֵב^{c)} וְעַל כֵּן הָיָה כִּי
 הָיָה הַחֲלָמָה לְעַם אֲשֶׁר בְּחֶמֶס לֵב^{d)} וְעַל כֵּן הָיָה כִּי
 הָיָה הַחֲלָמָה לְעַם אֲשֶׁר בְּחֶמֶס לֵב^{e)} וְעַל כֵּן הָיָה כִּי

5 הָיָה הַחֲלָמָה לְעַם אֲשֶׁר בְּחֶמֶס לֵב^{f)} וְעַל כֵּן הָיָה כִּי

20 הָיָה הַחֲלָמָה לְעַם אֲשֶׁר בְּחֶמֶס לֵב^{g)} וְעַל כֵּן הָיָה כִּי

הָיָה הַחֲלָמָה לְעַם אֲשֶׁר בְּחֶמֶס לֵב^{h)} וְעַל כֵּן הָיָה כִּי
 הָיָה הַחֲלָמָה לְעַם אֲשֶׁר בְּחֶמֶס לֵבⁱ⁾ וְעַל כֵּן הָיָה כִּי
 25 הָיָה הַחֲלָמָה לְעַם אֲשֶׁר בְּחֶמֶס לֵב^{j)} וְעַל כֵּן הָיָה כִּי
 10 הָיָה הַחֲלָמָה לְעַם אֲשֶׁר בְּחֶמֶס לֵב^{k)} וְעַל כֵּן הָיָה כִּי
 הָיָה הַחֲלָמָה לְעַם אֲשֶׁר בְּחֶמֶס לֵב^{l)} וְעַל כֵּן הָיָה כִּי
 הָיָה הַחֲלָמָה לְעַם אֲשֶׁר בְּחֶמֶס לֵב^{m)} וְעַל כֵּן הָיָה כִּי

הָיָה הַחֲלָמָה לְעַם אֲשֶׁר בְּחֶמֶס לֵבⁿ⁾ וְעַל כֵּן הָיָה כִּי
 הָיָה הַחֲלָמָה לְעַם אֲשֶׁר בְּחֶמֶס לֵב^{o)} וְעַל כֵּן הָיָה כִּי
 28, 1 הָיָה הַחֲלָמָה לְעַם אֲשֶׁר בְּחֶמֶס לֵב^{p)} וְעַל כֵּן הָיָה כִּי
 15 הָיָה הַחֲלָמָה לְעַם אֲשֶׁר בְּחֶמֶס לֵב^{q)} וְעַל כֵּן הָיָה כִּי
 הָיָה הַחֲלָמָה לְעַם אֲשֶׁר בְּחֶמֶס לֵב^{r)} וְעַל כֵּן הָיָה כִּי
 הָיָה הַחֲלָמָה לְעַם אֲשֶׁר בְּחֶמֶס לֵב^{s)} וְעַל כֵּן הָיָה כִּי

a) C omits these words. For הַחֲלָמָה read הַחֲלָמָה as in Ms. Mus. Brit. b) B and C add the copula. c) B בְּחֶמֶס. d) B adds וְעַל, C וְעַל, but omits הָיָה. e) B בְּחֶמֶס. f) C בְּחֶמֶס. g) C וְעַל. h) C וְעַל. i) B בְּחֶמֶס, A בְּחֶמֶס! k) C omits these words. l) This is the reading of B and Journal Asiat. 1875, p. 176. A without וְעַל. m) B בְּחֶמֶס. n) C om.

[illegible]

a) A adds **لهم**. b) B in inverted order. c) C **لهم**. d) Wanting in C. e) A and C. **لهم**. f) A omits. g) B **لهم**. C **لهم**. h) B and C **لهم**. i) C without yûd^h. k) C **لهم**. l) B and C without dâlat^h. m) C adds dâlat^h. n) C **لهم**.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a) A om. b) C 2. c) B 2. d) B 2.

e) B and C without the copula. f) C om. g) B has this word twice. h) B adds the copula. i) B without the copula, and with following 2. k) A 2. C 2.

l) C 2. m) B 2.

5 ^{a)} כל שלם דאין אעז מעסען מיין לעבדוּת
מחלל מדינת דבדא, און מדינת דבדא
מדינת דבדא. מיין דאן מדינת דבדא.

10 5
 15 10
 20

A=Ms. Sachau 306. B=Ms. Sachau 5. C=Ms. Sachau 216.

a) B has the following introduction: $\lambda x. \lambda y. x y$

a) om. b) A adds the copula. c) B and C om. d) A om. e) A adds the copula. f) B and C om. g) A in place of B. h) A adds the copula. i) B and C without the copula.

כענין הכלל

הוא

לפי, כלל, כי ענין הכלל הוא

הוא.

הוא, כלל, כי ענין הכלל הוא

הוא

הוא, כלל, כי ענין הכלל הוא

הוא, כלל, כי ענין הכלל הוא
הוא, כלל, כי ענין הכלל הוא
הוא, כלל, כי ענין הכלל הוא

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